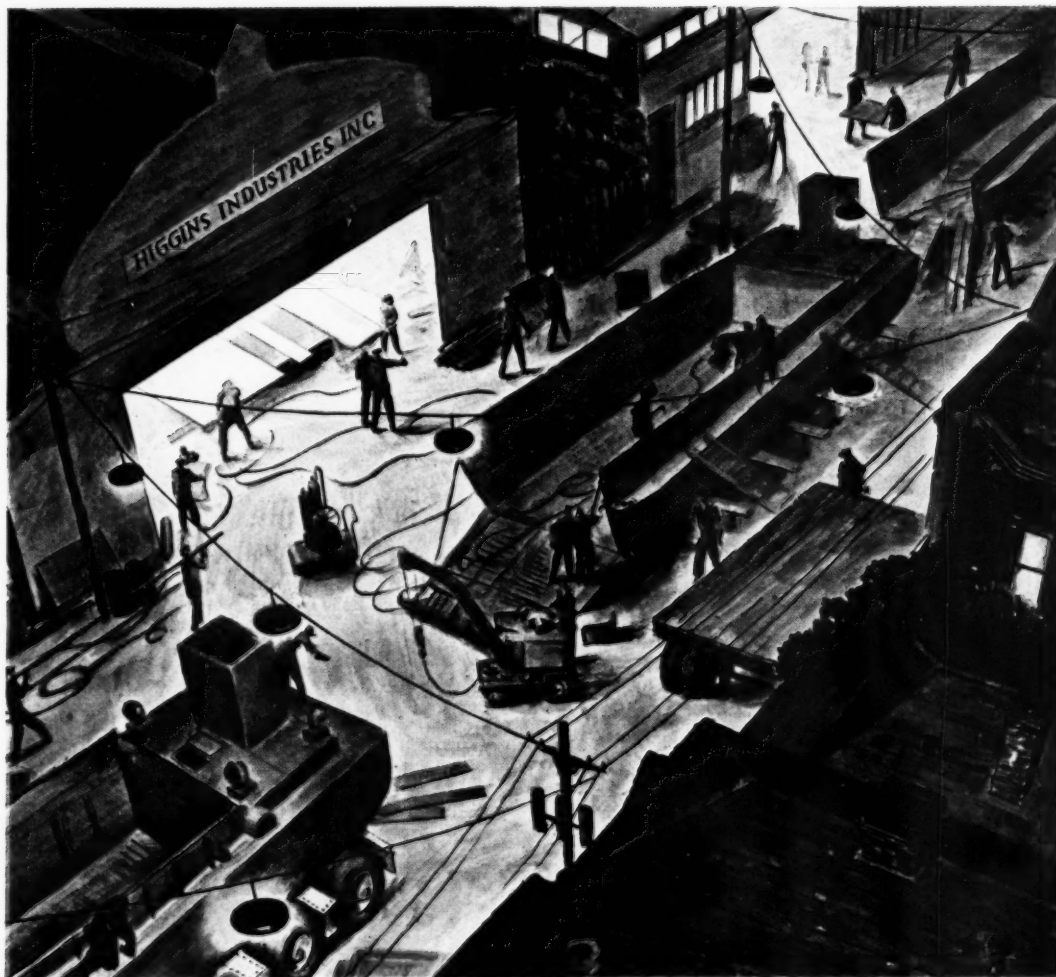


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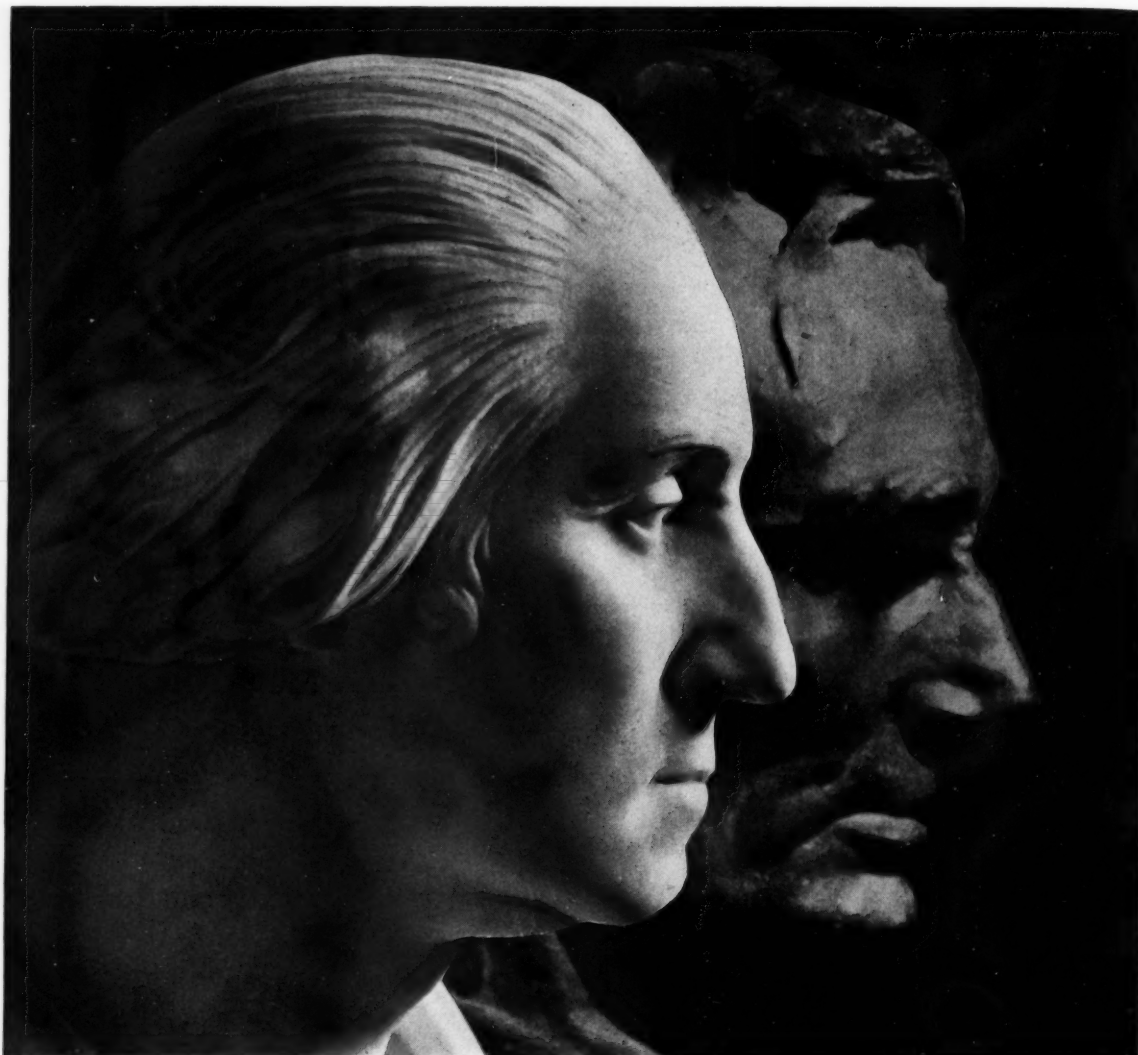
The Magazine of National Life



A STREET BECAME A SHIPYARD

Production Miracles for War Must be Used for Peace

[PAGE 39]



Keystone

THE GOD OF ISRAEL is not unmindful of the needs of His people, for He has always provided leaders whom He has trained and prepared for the day of trouble. Moses was thus trained for many years in preparation for the day when Israel, in slavery, would need a leader to bring them out of the land of bondage. The Law Giver in Israel was not a product of his generation, nor did he arise from among the people who in their discouragement and suffering were waiting for a deliverer. Moses was born and raised for this purpose by the God of Israel who, foreseeing this day of Israel's bondage and the need of a deliverer for His people, sent Moses on his way to lead Israel out of Egyptian bondage.

There are actually no exceptions to this rule of provided leadership in the history of Israel, for in the Divine plan for His people God has always made provision for every crisis by having His man ready to give the necessary direction to His people. George Washington, the Father of our Country, and Abraham Lincoln, the Great Emancipator, were

such men of destiny: trained and prepared by God to accomplish a specific task. For this purpose they were born and their life training prepared each for their respective positions in Israel. Lesser men preceded and followed them but these two were outstanding characters, unique in their own generations, and called of God to accomplish a work for which they were particularly qualified.

Just as God has raised up such men in the past to fulfill His will in the accomplishment of a special leadership so now, as we approach the great crisis of the ages, a leader must appear to call our nation back to His Covenant and to the keeping of all His commandments, statutes and judgments as the law of our land. Until such a leader appears, security and peace will be elusive while trouble, turmoil and sorrow will afflict America.

But God has His man and when, as a result of national suffering in the present international crisis, we turn to God for deliverance He will bring forth a leader, already selected by Him, to turn His people to the paths of righteousness.

SIDEWALK SHIPYARD

THE JOB: To build a large number of still-undesigned wood landing boats and steel tank lighters for the United States Navy — *in just two weeks, and without a factory site available!*



BUT A. J. Higgins proved it could be done. By special permission of the mayor he threw up a double assembly line right on a New Orleans street! Only two weeks

later the complete order of our "ugliest but fastest" tank landing boats was delivered to the Navy Yard at Norfolk — astounding both high-ranking Naval officers and the residents of Polymnia Street! And from the thousands of fast and ferocious shallow-draft barges American industry has since turned out, American troops and motorized equipment have ploughed ashore on the Solomons, Sicily, Italy, France and other places.



SUCH IS WAR. In order to produce the necessary equipment every faculty is utilized to that end; it is production for destruction, regardless of cost.

When peace comes the needs for civilian goods will have likewise to be gratified, but then production will be for use rather than destruction. And if we could but free our economic life of the burden imposed upon us under the Babylonian system of Mammon, a comparatively few months of labor each year would provide all the necessary needs of life, such as food, clothing and shelter — besides many of the luxuries man desires.

Our present economic system is predicated upon the profit motive. Because it stems from roots nourished in the soil of debt and interest, it becomes imperative that scarcities be maintained to produce profits. The necessities of war have made men temporarily forget profits, but because of our present economy the toll that will be exacted through the payment of debt and interest from future earnings and profits will be staggering; indeed, a long protracted world conflict could so impoverish people because of the exactitudes of the present profit system that recovery might become well nigh impossible.

But a day is coming when men will not have to go to war in order to disregard the profit motive. Under the operation of the Law of the Lord an increase in possessions will automatically bring increased prosperity. In that day we will use the technical and mechanical skill of our experts to produce, under a system free of debt and interest, the needs of life. Just as the miracle of mass production in the United States has delivered equipment in abundance for our needs and the needs of our allies, so this same miracle of mass production could be used in times of peace to give liberally to every man a share in the abundance of our national wealth. A few months' work on the part of the laborer every year would suffice under a system freed from debt and interest, and where mass production could be made to give to everyone a proportionate

share in the results of the blessings of such plentiful increase.

Solomon has given us an example of the use of labor under the perfect economic system. Quoting from *Digest of the Divine Law*:

"Solomon needed laborers to build the Temple at Jerusalem. There would, of course, be no return from this production other than the wages received. Men were sent into the forests of Lebanon to prepare timber for the Temple. Solomon raised a levy of men by conscription in Israel; 30,000 men were thus gathered and sent to the forests. This levy was divided into monthly shifts of 10,000 for each month: thus the men in each shift spent one month in the forest and two months at home.

"Here is an interesting fact set forth in the handling of labor for public works. Four months out of the year these laborers worked for the state. Eight months out of each year the laborer was free to enjoy himself and his home. The return from the four months' service was sufficient to insure his living during the entire twelve months.

"With modern advancements in machinery and mass production methods plus the ingenuity of inventive genius, we should be able to do much better in the equitable distribution of profits when freed from the curse of the present economic evils."

Since the above was published, World War II has enabled us to demonstrate, through mass production for destruction, that there seems to be no limit to what we can do in increasing production when it is required. When peace comes the brakes that have prevented the distribution of mass production must be removed so that all men may have a share in national prosperity and in the results from the abundance this great nation can produce. But this blessing can only come when we conform with the requirements of the Law of the Lord. Fortunately, therefore, the present world conflict will so bankrupt the economic system of Mammon that, following the close of the conflict, we will be compelled and willing to go forward to a new and better order.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

LIBERATED COUNTRIES

CONSISTENTLY we have been pointing to the danger which would ultimately confront us as a result of our alliance with the present leaders of Soviet Russia. In their inception, these warnings were based mainly upon our knowledge of what the prophets have said regarding the ultimate results of the aggression of the third and final head of the evil eagle of Esdras' vision. This remaining head is clearly identified with one of the three unclean spirits of Revelation 16 and with the Gog of Ezekiel 38.

It has been difficult to make men realize this truth. To many, Russia had saved us from German aggression. Many could not see beyond the immediate relief secured when Germany attacked Russia. But now, as 1945 gets under way, it is possible for those who are closely following world events to more clearly see how Soviet Russia is moving to fulfill the part she is destined to play in the closing scenes of the present age in accord with Ezekiel's prophecy.

When Germany attacked Russia and drove deep into her country, Great Britain and the United States went to the assistance of Stalin. Lend lease material from the United States was a definite factor in helping the Russians turn the tide of war against Germany. Now Stalin is riding high in his diplomatic victories, following the driving of Germans from Russian soil.

In 1944 we opened the second front in the west invading Normandy and in a comparatively brief time the battle of France had ended. Our armies moved into Belgium and Holland and have crossed the German frontier. The Russian armies moved into Poland at which time a drive across East Prussia would have synchronized with the allied advance from the west.

The invasion of the west, as demanded by Stalin for the quick defeat of Germany, had become an accomplished fact. Instead, then, of taking full advantage of the opening of this second front Russia stopped in Poland and from all reports deliberately allowed the brave Poles in Warsaw to be slaughtered, after having encouraged them to rise against the Germans in that city. To this may be added the

fact that Russia forbade British and American planes taking part in shuttle bombing across Germany — England to Russia and return — from dropping supplies to the besieged Poles in Warsaw.

Russian pressure upon Churchill has now led to Great Britain acquiescing in Stalin's plans for setting the boundary for this unfortunate country. The United States is tacitly agreeing to this program, for apparently no real protest has been made to help Poland in this boundary dispute. What has become of the Atlantic Charter, guaranteeing the territorial integrity of small nations? Have Great Britain and the United States entered into an agreement with Stalin to divide Europe into spheres of influence, regardless of the rights of small nations?

Stalin's demand has been fulfilled and a second front has been in operation for over six months now. But Stalin has not moved from Poland into Germany; rather, he has given time to building his political fences in central and southern Europe while the Allies have been fighting Germany on the western front. Because of Russian failure to push her fight against Germany proper, troops have been drawn from the German eastern front and used against us in the west.

During this same time France, under DeGaulle, has made a military alliance with Russia and has thus turned to Moscow for her post-war support and help. Rumors are rife that France is going to turn definitely to the left, thus indicating further substantiation of the coming situation when Israel will be compelled to face a Communistic Europe.

The American Serb for November and December, 1944, tells of the fate of Mihailovich's army of 100,000 men who, because he was not sufficiently friendly with the principles of the Communists was set aside by the Allies under pressure from Stalin, who backed Tito as the leader in Yugoslavia. Stalin has won in this country through his realistic political maneuvers and thus is bringing one nation after another into the orbit of Communist influence.

A Red Greek regime, like Tito in Yugoslavia, would bring this nation under the domination of Russia. Evi-

dently Prime Minister Churchill is finally awakening to the full seriousness of these developments as he sees the future menace of Communist domination there through the present activities of the leftist group. And the situation in Italy, too, favors Stalin's plans, for whether or not Moscow is giving direction to the leftist movements in these different countries it is certain that the Communists of the liberated countries are working towards the Soviet objective — a Communist Europe.

Many Anglo-Saxons are little concerned over all this for they are unaware of the tremendous danger in this trend in Europe to the future peace of the world. They do not know that Russia, under her present leadership, is as aggressive and evil as is Germany under the leadership of the Nazis. Exile or death are the two alternatives of those who refuse to accept the Soviet ideology of government in the countries that come under Soviet domination and rule. But even more menacing to world peace than the political control of Europe by Stalin will be the military power of the Great Confederacy now in the making as Russia brings the manpower and productive capacity of one country after another under her control.

Thus, doubtless, this year will see the completion of the Great Confederacy of nations, controlled and dominated by Moscow in accord with Ezekiel's prophecy; and this great military bloc will therefore cast a shadow of evil over all nations. And only through the intervention of God will these evil forces finally be crushed and righteousness established through the liberation of peoples in all nations — including Russia itself — from the spiritual, mental and physical blight that follows in the wake of the evil spirits personified in Fascism, Nazism and Communism. The last of these evil forces, through subtlety, is about to gain that control which the other two failed to accomplish.

DIPLOMATIC BLUNDERS

We have failed to recognize that Soviet Russia, under the leadership of Stalin, is just as ruthless and wanton as is Germany under the leadership of Hitler. Because of this failure we are now in the uncomfortable position of trying to appease Stalin who will not be appeased until he secures all the territory he desires, even to the destruction of the independence of many small nations.

Can it be that Stalin has refused for months to move against Germany on the eastern front until Great Britain and the United States make certain concessions in line with Russian claims to Poland and other territory? Did Winston Churchill make his decision on Polish territory based upon some such blackmail diplomacy?

It is certain that we have blundered in sending lend lease material to Russia without getting tangible commitments in return. We shall pay dearly for our stupidity in this respect. Our national leaders missed a splendid opportunity to secure ironclad agreements that would have saved the lives of thousands of our young men in the present conflict if we had acted as wisely as Stalin would, had our positions been reversed. Mr. Baruch has just recently declared we should get tangible commitments for future lend lease, but it is too late now to correct the colossal blunders of the past when we gave Russia everything needed in her period of distress without securing definite promises in return.

The time for us to have exacted from Stalin promises

respecting the integrity of small nations was when he desperately needed our assistance. It is certain that, diplomatically, Stalin has put it all over our leaders and now he is moving to fulfill his plans and need not be too concerned about our present objections.

We live in serious times and trying days are ahead, for we the people must pay in blood and tears for the blindness of our leaders who, contrary to God's injunction, have entered into league with godless, evil and unscrupulous leaders of the nations around us, who will not reciprocate and play fair for the favors we have given them.

REMOVE THE FRICTION

WHAT is the reason for the apparent friction now developing between the two great Anglo-Saxon countries in this time of critical world conditions, when there should be harmony in the camp as we face a common foe? Is it because of America's idealism and our refusal to face facts in a world of realities? It cannot be denied, judging from the talk of many of our politicians and from comments in the daily newspapers, that there are those who seem to think we could solve the ills of the world if given a free hand in world affairs. But such an attitude on the part of any American is presumptuous, for we are not even solving our own domestic problems nor are we able to prevent racial issues from troubling us in our own land.

Our nation must awaken to the reality that we are not capable of bringing peace to a troubled world. Such peace will come only when as nations both Great Britain and the United States acknowledge that only God can lead the nations in the path of peace, and that fundamental to an understanding of our mutual needs is the recognition, on the part of both of our respective governments and peoples, that the Anglo-Saxon-Celtic race is God's Israel in the world today. This fact alone should unite us in the common purpose of doing His will and remove much of the friction which is now developing between our nations.

Great Britain has problems we do not face due to her very location and the need of protecting her great empire. If we had these same problems we might not do half as well with them as Great Britain has been doing. For us to criticize her in failing to solve them when we are unable to cope with our domestic difficulties brings us under the condemnation of:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: And with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 1-5.)

If we were responsible for India, Palestine and other Empire problems *would we do better with them than Great Britain has done?* We question if we would. One need but review the mishandling of the affairs of the small island of Puerto Rico to recognize that there is a beam in our own eye. We are making little or no progress in solving the colored issue in our nation, and the general respect for law is at a far lower level here than in the United Kingdom.

Until both Great Britain and the United States recognize that they are Israel, neither country will be in a position to settle the

Jewish problem or the issues involving Palestine. Great Britain has handled the Zionist pressure groups much better than we.

Because both countries have failed to recognize their own identity, God's warning regarding Russia, given through Ezekiel the prophet, is unheeded. Mr. Upton Close in a broadcast December 10, 1944 said:

"There have been rumors around Washington for a long time to the effect that our government, if Mr. Roosevelt remained at its head, would favor Russian ascendancy over British, where the two are destined to come into conflict, and this would be in return for Russian favor to us in Asia."

Is our attitude towards the leftist group in Greece a sign that this rumor is becoming a fact? God help us if we become so foolish as to help the enemy of God and of His Kingdom against the Throne in that Kingdom.

Certainly a situation that will confront our nation is rapidly developing that will be to the detriment of both great English-speaking countries in a continued policy of appeasing Stalin. Under such conditions friction will certainly increase with Soviet Russia encouraged by our attitude as she moves to fulfill her program to take over the governments of liberated countries. Great Britain was severely criticized for her appeasement of Hitler at Munich, but such will pale into insignificance when the full import of our policy of appeasing Stalin becomes understood.

It would be far better if our nation would be worried over what Russia is planning to do rather than worry over Germany, for that nation will soon be defeated. Russia is rapidly attaining the power Germany strove to acquire. Must we as a nation contribute to Stalin's program? If we do, American boys will have died in vain, for the peace they sought will not come as the result of Germany's defeat. There will then be exacted from us a fearful price in blood and tears for our arrogant disregard of God's definite warning against the coming military menace from the north quarter. Furthermore, we shall have become a contributing factor in producing a situation whereby Stalin will feel he can move against Great Britain without much interference from us with his program of evil aggression.

MADE IN ENGLAND

GREAT BRITAIN and the United States are miles apart in the economic sphere of activity. Great Britain is an island kingdom and must import many of her supplies, and with a limited industrial capacity cannot be treated economically as though she had our unlimited industrial capacity.

Unfortunately, however, the prescription of the economic experts of Great Britain for her needs have been adopted by the Bureaucratic planners as the needs of the United States.

William J. Baxter in his book, "No Inflation Coming!" states that John Maynard Keynes is an English genius who has exerted a powerful influence in Anglo-Saxon economic thinking. Then he adds:

"He knows British conditions to perfection and his work in England has been nothing short of brilliant. But if the American Congress had eleven years ago offered to cancel the entire war debt and voted a large credit to the British on the promise that they would keep Dr. Keynes to themselves, the price would have been dirt cheap."

Mr. Baxter's reasons are understandable, for when English experts deal with the American economy of abundance as though we were an island kingdom with an economy of scarcity, it is not only absurd but productive of many foolish acts. Such an attitude has been responsible for ordered destruction of crops, the slaughter of livestock and the forbidding of men to plant and reap an abundance. All this has been done in order that we may maintain a planned scarcity so that the English economy will work in a country that can produce plenteously all that men can eat.

Such planning in this country has produced artificial scarcities. This nation can and will be able to produce all our needs and in addition it can supply to other nations a wealth of food and goods from our storehouse of all the necessities of life when we conform with the requirements of the law of the Lord. Under those laws God will pour out such a blessing that all people will marvel at our prosperity.

Men would regiment and produce scarcity but, when we comply with the Divine conditions, God is willing to give an increase and prosper the labor of our hands:

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed." (Amos 9: 13.)

SELF-IMPOSED TAX BURDENS

WAYS and means are continually being found by government agencies to produce the usual red tape monstrosities, even in the computation of the so-called simplified method of taxation. Taxes are levied against net income, but we must make returns based on gross income and herein lies a great deal of trouble and paper work for many taxpayers.

Direct and indirect taxes are today taking from the people far in excess of what the citizens should pay in the support of government. Some day we will awaken to the absurdity of trying to collect taxes through present methods of fining the industrious and rewarding the shiftless. What a blessing it will be when the righteousness of the tax system of the Law of the Lord is accepted and we discard the present method of penalizing our citizens by unjust tax levies.

The perfect system of taxation was based upon the tithe under which the maximum amount, including all payments to government and for ecclesiastical purposes, did not exceed 20 per cent of the gross income of the individual. The adoption of this system today would save our government, in expenses alone, millions of dollars now needed to finance the collection of taxes in the salaries and expenses paid to multitudes of revenue officers and tax collectors. It would simplify the entire tax method and do away with multitudes of indirect taxes that materially contribute to the cost of living.

Simplification of the entire tax structure would ensue, for men would be allowed to compute their taxes based upon gross income. With the passing of all indirect taxation and the elimination of much of the expense now necessary in the present complicated method of tax collecting, an enormous saving would be made in the cost of government. Property, both personal and real, would also be free from confiscatory tax levies, for gross income only would be subject to taxation. The cycle of prosperity that would follow the institution of this just system of taxation would

exceed anything man has known in the past, with all men who are willing to labor being able to provide abundantly for all their needs.

It seems to be man's method to blunder along, groaning under the load of self-imposed burdens, when he has the privilege of accepting a freedom that in his arrogance he refuses to recognize. The God of the Universe Who has weighed everything in a balance and whose natural laws are functioning in fullness of perfection has also laid down perfect laws for the administration of the affairs of His people. Not least among those laws is the Divine law of taxation which cannot be excelled. Our refusal to recognize and accept it has resulted in inequalities in taxation with heavy burdens laid upon men until the land is full of discontent and people suffer under excess tax levies. It is the bondage of Egypt and the burden of oppression.

BROKEN PROMISES

WHAT has become of the points set forth in the so-called Atlantic Charter? President Roosevelt and Prime Minister Winston Churchill met on a battleship in the Atlantic and released on August 14, 1941, an eight-point plan for world peace to follow the final destruction of the Nazi tyranny.

These two leaders issued a declaration of common principles in which territorial aggrandizement was repudiated, pledging that the rights of all peoples to choose their own form of government was affirmed. Small nations were to have access to raw materials and be allowed to dwell safely within their own borders. And in order to give support to these principles, millions of our young men have been sent across the sea.

President Roosevelt now gives out the idea that this Atlantic Charter was an unsigned document; in fact, but scribbled notes handed to the radio operator on board ship as a "press release." Is it to be inferred from this statement that the principles embodied in these eight points are also worthless?

If God requires one thing of His people and their leaders it is that they keep their word and fulfill their solemn obligations. It matters not whether that word has been committed to writing or not, for once we pledge ourselves to carry out certain agreements, orally or otherwise, it becomes an obligation that cannot be treated lightly.

The leader of Great Britain with the President of the United States made a solemn pledge in behalf of downtrodden peoples and President Roosevelt's excuse that it had not been signed in no way changes the force of that obligation assumed by the leaders of our two countries.

Solomon puts it succinctly:

"Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" (Ecc. 5: 6-7.)

It would have been far better had the leaders of our respective countries refrained from making any declaration than, having made such a declaration, to repudiate it now. Quoting from *Digest of the Divine Law*:

"A man's word should be as good as his bond. God requires that when a man has given his word he must keep that word inviolate. Jesus emphasized the fact that all that was necessary between men in the pledging of their word was yes or no, for what-

ever exceeds this proceeds from evil. To promise, or declare with assurance — leading another to believe what one utters will be performed — binds a man in God's sight to the performance of his word."

The present move to belittle the meaning of the solemn declarations set forth in the Atlantic Charter, oral or written, will bring upon us the curse Solomon declares will follow the failure to keep our solemn obligations. There is only one course for our nation to pursue and that is to keep our promise to the small nations and work to the end that justice, equity and peace may be established for them within their borders. If we repudiate our promise to do this it will cost us dearly in the days to come.

Let us and our leaders always remember that this nation cannot lightly set aside our solemn obligations, for God will require their performance at our hands or exact retribution for failure, even though they were foolishly made.

SOVIET SHOWS HAND

RUSSIA in a major policy break recognized the Lublin Poles on January 5, 1945, as the provincial government of Poland. Great Britain refuses to abandon the Polish government in exile and the United States is in accord with Great Britain.

The Lublin Polish government is but a puppet government set up by Russia, the recognition of which would virtually be to turn all Poland over to the Soviets. Moscow's action has precipitated a crisis between the big three and it will remain for time to give the verdict as to whether or not it develops into a serious break in diplomatic harmony. It is a clear demonstration that Soviet Russia is out for Soviet Russia and for the territory of her neighbors and that if she cannot secure it by direct military occupation she will use puppet governments for the purpose of accomplishing her end.

Soviet Russia is becoming indifferent to the desires of Great Britain and the United States and in her confidence cares little today for our good will, as lend lease has already served its purpose in so far as she is concerned. The German armies are cleared out of Russian territory and, as the plot thickens, the above move is very significant to those who know the prophetic picture. To those who do not, or have failed to take seriously the part Ezekiel declares Soviet Russia is yet to play, it must be disturbing to see their Stalin — whom many of them have admired — as evil in his aggression as Hitler.

Those who have trusted Soviet Russia are in for a sad disillusionment, for Moscow is ultimately going to abandon every semblance of a desire to remain friendly with Anglo-Saxondom. The treachery which Ezekiel ascribes to her is now taking form in Soviet diplomacy and action.

The future military aspect of present Russian plans to bring under her domination the countries around her is clearly illustrated by Ezekiel as he speaks of her evil aggression in the final phase of world conflict. Of her allies, he says:

"Drilled and disciplined by yourself, — you and all your host, — and their hosts with you, — and you yourself shall be their Commander." (Ez. 38: 7, *Ferrar Ferrar Trans.*)

Today the Soviets are disciplining subjected countries and bringing them into her way of life — with death or deportation to Siberia for all those who refuse to be regimented in accord with the Communists' requirements!

The Purpose of Prophecy

By HOWARD B. RAND

NO SUBJECT is more fascinating than prophecy. Particularly fascinating is the Divine forecast regarding the future of God's people and of the world. Because prophecy deals with the future it is perhaps the most difficult of all Biblical subjects to understand, for men will not be able to comprehend its fullness until complete fulfillment reveals the marvelous accuracy of the utterances of the prophets of the Lord. Its study is a life-long task and even the best of students fall far short of understanding it in many of its ramifications. Prophecy itself, because of its very nature and in order that it may not defeat its own end, is often couched in such terms that it is impossible of being understood in many of its details until the time arrives for fulfillment and, even then, it may not be made clear until later when events can be reviewed in retrospect.

Prophecy has not been given to men to make them prophets but rather for the purpose of confirming God's Word and the word of His Son, and thus to enable men who walk by faith to know and recognize the truth. Men who walk by sight secure little or no comfort from prophecy for in the failure to see detailed fulfillment as anticipated, because they lack faith such men continue to walk in the darkness of unbelief. Daniel is informed:

"But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12: 10.)

Ferrar Fenton translates "wicked" as *the rebellious* and "wise" as *the teachers*, while Moffatt refers to them as *the evil and pious*. A footnote in *The Companion Bible* defines the wicked as the *lawless*, and of the *wise* states: "They that make wise." This would confirm Ferrar Fenton in referring to the wise as the teachers.

Jesus informs His disciples as to the purpose of prophecy when, following statements regarding things to come, He said: "Behold, I have told you before." (Matt. 24: 25.) Fulfillment would thus confirm all that Jesus had said and demonstrate to His disciples His authority and power.

Prophecy is such an important part of God's revelation to His people that He uses it as a mark of His Divinity when, through Isaiah, God challenges others to show the past and to consider in detail the future. In this field God alone is supreme; if men would question this let them prove otherwise.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them: or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing [*Marginal rendering: worse than nothing*], and your work of nought [*Marginal rendering: worse than of a viper*]: an abomination is he that chooseth you." (Isa. 41: 21-23.)

God is here inviting those who question Him and His ability to do great things or to give a detailed account of what is to come to pass to show cause why they should not be classed as "worse than nothing," even a viper in their challenge of Him and His power.

A close study of the Bible reveals that outside of the recorded history it is largely devoted to prophecy and often it will be found that even its history is a veiled record or allegorical reference of things to come. The importance of prophecy is recognized by Peter who, speaking of the glory of the transfiguration when on the Mount where he was an eye witness of the glory of the coming of the Lord, declares:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1: 19-21.)

Though Peter had witnessed the transfiguration and had heard the

voice from heaven saying, "This is my beloved Son, in whom I am well pleased" yet he places prophecy as more important in instructing us regarding things to come. All men cannot have the experience that came to Peter, James and John when Moses and Elijah appeared on the Mount at the time of the transfiguration, but if they will apply themselves to the study of prophecy they will through faith understand many things that are today unknown to even the great majority of Christians. Because of prophecy, Paul could say:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober." (I Thess. 5: 1-6.)

The apostle Paul is given clear instruction that due to the believers' knowledge of prophecy they are not in darkness regarding things to come as are those who lack this light. He also makes it clear that it is only the children of the light who will be fully informed. This is an interesting observation and accounts fully for the inability of the multitudes to see or recognize the fulfillment of prophecy, for they do not belong to the group whom Paul designates as the children of the light. Without faith the overwhelming evidence of prophecy fulfilled is lost and so the unbeliever does not recognize nor comprehend its meaning.

Evidence as to the importance of prophecy is furnished in the Bible in the foretold predictions regarding the coming of the Messiah. This evidence is used by the New Testament writers to prove that Jesus was the Christ and that in His birth, life, death and resurrection He fulfilled all the re-

quirements of Him whom the prophets predicted would come. In the rejection of Jesus Christ by the Jews we have a perfect example of unbelief blinding the eyes of men to the evidence of prophecy fulfilled.

Through prophecy we have the outstanding marks by which modern Israel was to be made known today, marks as important in identifying the race as were the prophetic marks identifying and demonstrating that Jesus Christ was the expected Messiah. Without a knowledge of prophecy it would have been impossible for men to be certain that Jesus was the Christ or that any people today fulfilled in their history and activities the requirements that would identify them as modern Israel. Because the Church and its leaders have neglected a study of the prophetic word they have not only been unable to identify the people of the Book, who are today His Kingdom, but they have also been blind to the meaning of the signs of the times. This has resulted in a turning away from a wholehearted acceptance of the infallibility of the Word of God while multitudes are today without belief and many Christians do not expect Jesus Christ is coming again.

Primarily, prophecy is given for the purpose of identification and is not given to make prophets of men. To study and use prophecy for the purpose of evidence and to point out possible trends in the light of the prophetic word is one thing, but to make prophecy the basis for prognostications is quite another matter. The first method leads one to the opening of an understanding of God's Word while the second method leads into difficulties and trouble for it is impossible, even for the most accurate student of prophecy, to comprehend all of its meaning in advance of fulfillment. This in no way should be construed as against an open, free and frank discussion, among believers, of the possible prophetic trends. It is in such free discussion that our knowledge of prophecy grows and speculation is not amiss between believers. Earnest and sincere discussion of the prophetic word should bring spiritual stimulation and strengthen our faith because, through study, we become more and more acquainted with the prophetic message. It is not until men know what the prophets have had to say that they are in a position to use the evidence thus supplied and in the light of that instruction intel-

ligently appraise the trends of history.

Perhaps there is no phase of Bible study which when presented to the unbeliever is more likely to be casting pearls before swine than to try to give a detailed picture of the coming fulfillment of prophecy. This is a field of speculation that the man of faith never tires of investigating in his endeavor to peer into the future. His deductions are often right, particularly so if he has carefully analyzed the utterances of the prophets. At times he may fail through human inability to take into consideration all that the prophets have said or perhaps through making improper application of the prophecies themselves. But with it all the earnest student finds his deduction through the process of trial and error highly stimulating and conducive to spiritual insight and growth. The unbeliever, on the other hand, sees only the errors of judgment and attributes such error to the failure of prophecy when in reality it is but the human factor that is productive of error, not the prophets. Thus the evidence of factual fulfillment is lost upon the skeptic because he has so magnified the failures in the speculative field of prophetic interpretation that he has utterly overlooked the great body of evidence demonstrating the accuracy of prophecy in the continuous onward march of history. The skeptics and the Church as a whole are missing much in their attitude of unbelief towards that which should contribute to the greatest of all pleasures, the study of God's plans: past, present and future, concerning His Kingdom and its coming perfect rule.

There is another side to prophecy which cannot be neglected, and that is the chronology which makes the study of this subject tangible and timely. The Bible, in both its historical and prophetic utterances, is written upon a rigid chronological plan. Knowledge of this brings genuine satisfaction to the student of prophecy. Even Daniel, the prophet, was not averse to studying the writings and the chronological significance of what others of the prophets had to say. He informs us that in the first year of Darius:

"I Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem." (Dan. 9: 2.)

If Daniel thus came to an understanding of the length of the captivity by studying the prophecies of Jeremiah

and the time factor as given by this prophet, it certainly behooves us to diligently apply ourselves to a study of the prophets if we would gain an understanding and knowledge of things to come. Even Daniel did not know how fulfillment of those prophecies which he had studied would come about, but he knew the time was at hand for fulfillment, and so he said:

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes."

Then follows a remarkable prayer prayed for himself, his people and for God's Sanctuary that God might hear and answer and bring to pass the fulfillment of the predictions of Jeremiah. Daniel informs us that while he was speaking, and praying, and confessing his sins and the sins of his people, Gabriel came to him. Daniel then received the wonderful prophetic information regarding the coming of the Messiah and His ministry, dating that coming from the rebuilding of the Temple and city of Jerusalem (Dan. 9: 24-26).

Not only was Daniel given the above information regarding the coming of the Messiah but he recorded some most interesting chronological time periods, so important that every student of prophecy should become familiar with their meaning and the meaning and use of the numbers employed in this prophetic book, for the numbers used by Daniel are the very essence of chronology! Again, as with the study of prophecy, this information is of little value to the unbeliever for it is of use only to those who approach the subject in faith, for they only will secure the help and encouragement that such a study will bring. After Daniel discovered by study the meaning of the time in accord with Jeremiah's prediction, he turned in faith to God that his understanding might be increased. This is the only way to secure the necessary spiritual help that will bring understanding of prophecy and its related chronology.

Daniel reports an interesting conversation to which he listened as two angelic beings discussed time periods, which beings he designates as saints:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the hosts to be trodden

under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8: 13-14.)

Who was the "certain saint"? The marginal rendering gives his name as Palmoni or, the numberer of secrets, that is, the wonderful numberer. It was this saint, the wonderful numberer, who was discussing for Daniel's benefit the prophetic time periods and their relation to prophecy and coming historical fulfillment.

Godly men throughout the centuries have studied prophecy in an endeavor to understand the purport of its meaning. Daniel was specifically told regarding certain information he desired. After saying, "I heard, but I understood not," Daniel was informed that such knowledge was closed and sealed until the time of the end. Not until that time was reached would men be able to comprehend the full meaning of prophecy, for in its fulfillment would be revealed its meaning.

Prophecy is predicated upon the expectation that man will use it for the purpose of proving the omnipotence of God. It cannot be overemphasized that prophecy was never intended for the purpose of making prophets of men. When men undertake to become prophets, their prophecies fail many times. Thus Paul could say:

"Love never faileth: but whether there be prophecies, they shall fail." (I Cor. 13: 8.)

The history of man's study of prophecy and the subsequent anticipation of its fulfillment is most interesting. The tendency has been always to anticipate an earlier fulfillment than a closer study of the prophecies themselves should have warranted. Perhaps one of the most interesting incidents in such a premature expectation occurred one hundred years ago in the expectancy that the Lord was due to return to earth again between 1843 and 1844. William Miller, who was born at Pittsfield, Massachusetts, in 1782, became a religious leader and Bible student. After studying prophecy he proclaimed his discoveries, one of which was that the 2,300 days for cleansing the Sanctuary would end between March 21, 1843 and March 21, 1844. After the date came and passed without the expected event taking place his followers drew up a declaration of faith and adopted the name "Adventists."

The world looked on and scoffed, and even today men point to the time of Miller and his expectancy as evidence of the failure of prophecy. But was it? True, the event expected did not take place, but Mr. Miller was absolutely right as to the importance of the year 1843 to 1844. From a study of chronology he found that the 2,300 year-days of Daniel's prophecy terminated at this time and he expected, because Daniel was told the Sanctuary was to be cleansed after the expiration of this time period, that the Lord would come. He failed to see that it was the *beginning*, and not the ending, of the cleansing of the Sanctuary!

On what did Miller base his prophetic deductions? He found that about 2,300 years previous to 1843-4 Artaxerxes Longimanus issued his famous decree which later sent Ezra on his mission. From the inauguration of the preliminaries which led to the issue of the edict by Artaxerxes Longimanus there extended 2,300 solar years to 1844 1/4 A.D. when (March 21, which was also the 1st of Nisan of that year; it also being the 1,260th year of the Hegira, Jan. 22, 1844 to Jan. 11, 1845 A.D.) the first Edict of Religious Tolerance was wrung from the Porte, brought about among other things by the mission to the East in behalf of his people of Sir Moses Montefiore, then late High Sheriff of London.

Quoting from *Study in Revelation*: *

"The Hegira dates from 622 A.D., the year Mohammed fled from Mecca. The Mohammedan era is reckoned in lunar years. Thus while 391 solar years of unrestricted powers are granted to the Ottoman empire from the taking of Constantinople in 1453 to 1844 A.D.; this year (1844) is the 1,260th lunar year of the Hegira when influences were brought to bear upon Turkey, curbing her power of aggression. From that date on she began to decline until by 1917 A.D. (which is 1,335 lunar years from Mohammed's flight), Turkey was driven from Jerusalem and Palestine."

Daniel gives us both of the above two measuring rods of 1,260 and 1,335 each. These and the above important chronological facts demonstrate the importance of 1844 A.D., and while Mr. Miller was right regarding the prophetic significance of that year, he erred in his deduction as to the meaning of the cleansing of the Sanctuary. Mr. Miller and his followers

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were disappointed, yet by faith they knew a prophetic time period had come. The failure, therefore, was in the human factor, in the inability to determine at the time the event or events that brought fulfillment of the prophecy. But the very expectancy on the part of those who were looking for the Lord's coming at that time *was itself the fulfillment of a prophecy*. This group constituted those who were to go out prematurely to meet the Lord at a time when the Lord would delay His coming. From 1844 on came the tarrying period in accord with the parable of the wise and foolish virgins who, having gone out to meet the Lord, found His coming had been postponed to a later date. "While the bridegroom tarried, they all slumbered and slept." Following the 1844 expectancy there came a great falling away but nevertheless the importance of 1844 in prophecy and in relation to chronology cannot be overstressed. Regardless of what men have said, prophecy was not disproved in the apparent failure on that date but rather it demonstrated man's inability to always determine the type of events destined to bring about fulfillment.

When a study is made of the progress modern students are making in applied prophecy the same human factor of error occurs in the anticipation of events, though the time periods of chronology are functioning in their full perfection.

The Great Pyramid gives the chronological time factor for the consummation of the present age as beginning in 1909 A.D. and ending in 1953 A.D. When the Angel of the Reformation lifted up his hand to heaven and swore by Him that liveth forever that there would be "time no longer," the end of the period thus indicated should be of extreme importance to Bible students. Again quoting from *Study in Revelation*:

"'Time no longer' has also been translated *one more time*. If this alternating rendering is also correct then dating from the Elizabethan period one more time (360 years) should see the completion of the mysteries of God. The most important in the reign of Elizabeth, insofar as the future of the Anglo-Saxon greatness was concerned, is the year of the defeat of the Spanish Armada. That was 1588 A.D., and one time later is 1948 A.D. Now 1948 A.D. is an important year, and so recognized by every Pyramid student. According to that monument that date will see the completion of the spiritual awakening in Israel. There

are other important dates in the Reformation period from which to reckon one more time, all of which have interesting events at their chronological terminal datings. The above terminal date would seem to be highly important though the unfolding of the mysteries of God would be progressive, dating particularly from the restoration of Jerusalem to its rightful owner. This became a fact at the close of 1917 A.D. It is therefore of interest to note that from the central date of the Reformation (1558 A.D.) and the year of the beginning of the Elizabethan period of modern civilization, one more time extends to 1918 A.D."

The thirty year period of marked importance 360 years (or one time) after the Reformation period falls within the years defined by the Great Pyramid as the time of the Consummation of the Age, and the importance of the events transpiring in this period in relation to the future of the Anglo-Saxon Israel peoples is not lost upon the earnest student of prophecy. Let us look at a few dates within this group of years definitely indicated to be of chronological and prophetic significance.

May 28-9, 1928 A.D., was not only defined in the Great Pyramid as a significant signpost along the way but the year 1928 was also the terminal period of a number of prophetic time measures of marked importance. Many were the prognostications regarding the events to be expected, but the day came and went and nothing visible occurred to indicate even to the "watchers" its importance. It was not until months later that men began to realize the significance of political and economic moves *which had been made at that time*. Another date was September 16, 1936 A.D. Much was said and written about its meaning before the day came, while a prominent authority on the Great Pyramid felt certain that the events foreshadowing the Second Advent would become known to all men by that time.

What happened? The day came and went without the world becoming aware of any great changes and the men who had been watching for a sign to indicate the certainty of prophecy fell away and turned from the truth because they saw nothing. But as time rolled on the mists began to clear. Later when from the proper perspective prophecy students looked back upon events, having acquired knowledge of moves made within governmental and financial circles at that time, the date of September 16, 1936

began to take on added importance. The year itself in retrospect was seen to be the turning point in the affairs of men and nations and it truly began the era designated in Pyramid symbolism as the "Hall of Judgment of the nations." The Judgment period began with the Spanish Revolution and Hitler's invasion of the Rhineland and we are still in this period of judgment which will continue and intensify until the end of the judgment period. There were also certain economic moves that year around the above Pyramid date which led a prominent economist to designate 1936 A.D., without knowledge of its prophetic importance, as the year of the beginning of a new order!

In both of the above instances the chronology was perfect but man's expectancy as to the event or events faulty. This in no way invalidated the correctness of the time period or the specific dates, for the man who walked by faith waited and watched and his faith was finally rewarded.

The year 1945 may bring few exceptions in this process in the unfolding of the meaning of prophecy, but men of faith will readily identify fulfillment as prophecy becomes history. Lest we forget, 1945 is eight years before the end of the period for the consummation of the age as indicated in Pyramid chronology and three years before the close of the cycle of time the end of which, according to the Angel of the Reformation, would reveal the mysteries of God. Much is yet on the agenda for prophetic fulfillment and it will require a few years yet remaining to bring it all to pass. Ezekiel assigns seven years, which are also future, as a period during which Israel will complete the process of restoration, during which time period the economic injustices under which millions suffer today will be swept away and the administration of the law of the Lord restored to His people. This week of years follows the defeat of the enemies of Israel according to the prophet Ezekiel. (Ezekiel 39:9 & 10.)

Coming Next Month:

One of the most significant articles ever to appear in DESTINY. Written by Howard B. Rand, it is titled:

MARCHING UNDER THE RED BANNER

We are thus on the verge of important prophetic periods and among these future dates is March 4-5, 1945, dating the center of the Granite Coffin in Pyramid chronology as well as being marked in the application of the chronological time measure of Scripture to current world developments. Let us not be unmindful of the lessons of the past and, while recognizing the perfection of chronology, take due consideration of the human factor when endeavoring to anticipate its prophetic fulfillment. As students of prophecy it is our privilege to cite in advance the possibilities, yet we must not let such advance suggestion assume the proportions of prophecy, for we are not prophets.

It would seem that God has a purpose in allowing the conditions of uncertainty to exist as to the full meaning and understanding of prophecy before the day of fulfillment and even, in many cases, withholding complete knowledge until days and months later, else all men, despite skepticism and unbelief, would be compelled to accept the evidence of revelation. The doubters are but looking for a sign and no sign will be given them, but those who walk by faith will finally see and recognize prophecy is being fulfilled, even as predicted. Man's failure to always anticipate coming events accurately will in no way nullify the prophetic program, it merely demonstrates man's inability to fully comprehend all of the Divine purposes. God will always vindicate His Word by understandable evidence, fully comprehended by the faithful. Those who are pinning their ability to believe Him in the coming to pass of startling events are ever destined to disappointment, for even the most startling of prophetic fulfillment can seem commonplace to those who lack the key that will unlock its meaning.

In no way do we discount the chronological importance of the dates which fall during this calendar year, but let us remember as events clarify our understanding that trends are continually being established which enable us to more clearly see the road ahead. It would seem at this writing that the spring dates for this year will see the beginning of important events which will climax later, for already the deceptiveness of Russian moves has opened to the student of prophecy a fuller and more comprehensive understanding of the part this colossus of the north is to play in future events.

"God Save the King"

By REGINALD H. W. COX

Walsall, Staffs, England

In my talks with many scores of American visitors to this country, I have been surprised by their ignorance of the true status and function of His Majesty, the King. Certain misunderstandings are so widespread and serious that I devote the whole of this dispatch to the subject of the Crown in the hope that its points may be of interest and help to our many good friends in the United States.

THE BRITISH THRONE is clearly a vital institution, for it is the only earthly institution whose existence is recognized by Almighty God (II Samuel 7: 12-16). And we have God's own promise that it will exist forever. Not only are we told that it will never lack an heir, but we are further assured that it will exist as long as night follows day (Jeremiah 33: 20-21).

God's word is never to be taken lightly and we should be especially careful when His will and purpose are expressed in a manner as emphatic as this. The Throne of David clearly enjoys a special place in the Divine scheme of things and we have only to glance back over the last few centuries to discover how vital a rôle that Throne has played in the amazing political development of the Anglo-Saxon peoples.

Every American schoolboy knows that the break with the Roman Catholic Church was made by Henry VIII; that Elizabeth laid the foundations of Britain's colonial and naval expansion; and that the Crown became the focal point in the dispute which led ultimately to the separation of the 13 Colonies from the Motherland. However painful that incident may have been, it cannot be argued that the break was other than in accordance with the Divine Will, for the separation of Manasseh — America from Ephraim — England was foretold in Scripture. That incident, however, seems indelibly to have colored American thought. Indeed, present misunderstandings stem from the fact that, to many Americans, the Crown today has essentially the same political

influence and power as the Crown of 1776. Such an assumption is not merely wrong; it is palpably ridiculous.

Unlike the United States, Britain has no written constitution. From the time of the Saxon kings, her political institutions have changed unceasingly and this constant evolution towards the perfect — the unattainable — has, since the break with the 13 Colonies, been speeded up and extended to the four corners of the earth. To assume that the Crown has, during all this development, remained aloof and unaffected is, of course, absurd. Without the influence of the Crown, in fact, much of this development would have been rendered extremely difficult if not altogether impossible.

Let us consider the relationship of His Majesty, King George VI, with his subjects in the United Kingdom. That relationship is essentially non-party. The King can be described as the only man in the Kingdom who has no vote and no politics. From His Majesty's point of view, it is immaterial whether the government at any time is of the right, the left, the center, or a coalition of all parties. His concern is to insure that the seals of office are held only by Ministers who have been appointed constitutionally and who have the confidence of a majority of the people's representatives in the House of Commons.

The properly elected government of the country is known officially as His Majesty's Government of the United Kingdom; but what is not so well known is that the opposition in the House is also officially styled His Majesty's Opposition. In other words, the King plays no active part in the government of the nation — even his speech from the throne, given when Parliament is opened, is prepared for him by the head of the elected government. He confines himself to the vital task of insuring that the government of the country is conducted in accordance with law and with established precedence. The King's signature on a Bill does not, for example, imply his

own personal agreement or otherwise with the measures enacted, but that the Bill has been properly debated and passed by the elected legislature and must, therefore, have the force of law.

It should be mentioned here that, at his Coronation, the King dedicates *in his own person* the whole of his peoples to the service of God. Thus, every individual is represented in the King in all his public actions.

His Majesty has, in a political sense, become the guardian and trustee of all the hard-won liberties of his subjects and, as such, he stands rigidly aloof from anything which savors of partisanship. Americans who come to this country with vague ideas of an autocratic monarchy are usually astonished to find that the common people are, if anything, more Royalist in outlook than the titled nobility. To an American, it seems inconsistent that the Briton should have and show so little respect for his titled compatriots and should yet be deeply hurt by the merest hint of disrespect for the King. The reason, however, is not hard to find.

The common man of Britain, always the rugged individualist, knows in his heart that the King is, in the last resort, the only permanent trustee of his political liberties, because the King cannot be subjected to pressure from sectional interests. In the struggle towards a fuller life, the fight between capital and labor will continue and may, at times, become bitter; political parties will manoeuvre and intrigue for advantages; the press will influence opinion first one way and then the other. As in the United States, so in Britain — money, organized power, privilege and propaganda can each exert a temporary influence upon the day-to-day events of the national life and policy. But the King is unquestionably beyond such pressure.

Unlike a President or a Prime Minister, the King cannot be removed, because his office is hereditary and the succession is not in doubt. He can be influenced neither by

honors nor money, for he is heir to the greatest title in the world and is wealthy enough in his own right to be unaffected by the common urge for material gain. The King is, in fact, in a unique position. He is answerable to himself and his people. And the prestige of the Royal House of Britain is now so great, indeed, that the Monarch must always be found blameless. An unworthy occupant of the Throne, or a king unable to conform to the exacting requirements of his position, would inevitably feel compelled to abdicate and would be succeeded by one more fitted for such high office.

Here, incidentally, we have striking proof of the sure word of Scripture. Prophecy indicates that we are living in the latter days of the present dispensation when, one by one, the earthly thrones of corruptible kings will fall. Already, most of them have fallen. The Throne of David, however, was to persist. Today, that Throne, stripped of all real political power, exerts an influence that is far greater and infinitely more beneficent than any possessed by any autocratic monarch in history. That is why Britons of all classes, from the Prime Minister to the poorest-paid workers in mine, field and factory, are proud of their common status as subjects of His Britannic Majesty, King George VI. That is why the national anthem continues to be nothing more than a prayer or petition that God will see fit to protect and preserve him.

In turning to the King's relationship to the peoples of the British Empire, the American must first rid his mind of the idea that the British Empire is an empire on the old Roman pattern. Actually, the British Commonwealth and Empire, which embraces people of every race, color and creed, is the greatest experiment in ordered self-government which the world has yet seen. It comprises every type of community. At the one extreme are groups of people just acquiring an elementary knowledge of political or national consciousness; at the other, we find sovereign nations which have developed from small or disordered beginnings and who now play as vigorous and independent a part in the affairs of the world as the land which gave them birth. In between these two extremes one may find communities in every stage of political development, but all moving — some

rapidly, some slowly — towards the goal already achieved by the self-governing nations of the United Kingdom, Canada, Australia, South Africa and New Zealand.

Now the King's relations with the self-governing nations within the Commonwealth are exactly similar to his relations with the United Kingdom, the only difference being that, since it is impossible for the King to live in each of the Dominions, he is directly represented in them by Governors-General — these latter, incidentally, being appointed by him on the nomination of the Dominion concerned. It is quite wrong, therefore, to assume that King George VI is the ruler of Canada, for example, because he is King of England. Canada and the United Kingdom are separate and independent nations who both own allegiance to the same throne. In other words, King George VI is *separately* the King of Canada, South Africa, Australia, New Zealand and the United Kingdom and each of the Dominions has separate and independent access to him through his appointed representative.

In point of fact, this common allegiance to the same throne is the only tangible political link between the self-governing nations of the Empire. The average American may find it difficult to grasp, but it is nevertheless a fact that, should any of the Dominions wish to secede from the Commonwealth, it may do so merely by refusing to acknowledge the Crown. Automatically, it would become a foreign country without let or hindrance from the United Kingdom or any other Dominion.

The word "foreign," in the sense used above, may be misunderstood by American readers. It should, therefore, be explained that loyalty to the Throne confers a higher or wider nationality on those by whom it is given. For example, a Canadian is a citizen of Canada and a Scotsman is a citizen of the United Kingdom. The former is responsible to the Government at Ottawa; the latter is responsible to the Government at Westminster. The Canadian Government has no jurisdiction over the Scotsman and the United Kingdom Government has no jurisdiction over the Canadian. But because both Canada and the United Kingdom acknowledge the Crown of Britain, it follows that the Canadian and the Scotsman are the King's subjects.

They do not, therefore, regard each other as "foreigners."

The Crown has thus come to exert a unique influence in the relations between individuals and between sovereign nations. It has shown the world that independent nations can live and work together in brotherly coöperation, yet without sacrificing a mite of their sovereignty or freedom. The nations which comprise the British Commonwealth are held together, not by political agreement, not by moral coercion nor by force or threat of force. They are held together by the intangible, invisible thread of sentiment — the almost mystical tie of loyalty to a single, democratic King.

In just the same way, peoples who would otherwise regard each other as "foreigners," with all that that hateful word implies, can now regard themselves as partners in a great brotherhood. The Gaelic-speaking Scotsman, the Maori of New Zealand, the Afrikaans-speaking South African and the French-speaking Canadian have something spiritually in common with each other. They are not foreigners, because they are subjects of His Majesty, the King.

This "higher nationality" is also conferred upon all who live in the self-governing colonies, in the Crown colonies (which are governed by the United Kingdom) and in India and Burma. However wide or limited may be the degree of self-government achieved, the people themselves are, in fact, British subjects and therefore equal before the law which throughout the British Commonwealth and Empire is symbolized by the Crown.

The Crown recognizes no degrees of status in its individual subjects. A colored Bantu from the Gold Coast is just as much a British subject as a wealthy planter from Ceylon, a Hindu untouchable from Bombay or a school teacher from London. There is, of course, a natural and unavoidable gulf between European and colored peoples, but this common loyalty towards the Throne does much to bridge it.

The American may well ask whether the King's subjects appreciate the dignity thus conferred upon them and whether, in fact, it is a real and not an intangible advantage. To such a question there can be only one answer — an emphatic Yes — and the present war has provided sufficient evidence of what loyalty to the Crown implies. Just a few examples will suffice:

India has mobilized more than two million men for His Majesty's Forces and her sons have covered themselves with glory in Abyssinia, North Africa and Burma. Every Indian soldier is a willing volunteer for service with his King-Emperor. Malta, a Crown Colony, was battered and torn as no other part of the earth's surface has been, and her most prized possession today is the George Cross presented by the King. And, as this report is being written, thousands of colored volunteers from East and West Africa are fighting magnificently in Burma alongside their fellow-subjects from India and the United Kingdom because their King is at war with Japan.

Certain American columnists have

suggested that the British Empire is outmoded; that it is breaking up; and that it will not emerge from this war with the form it had in 1939. Now, although the present writer does not sympathize with the motives which inspire such mischievous propaganda, he can, without hesitation, agree with the propositions they establish.

Of course the British Empire is outmoded. It has itself set the pattern for its own development. Every one of His Majesty's subjects is aware that the Empire must give place to the Commonwealth: the dependent colonies must be trained and nursed towards self-government or Dominion status. That is why it is breaking up — and has been breaking up and reforming

since its inception. But the constituent parts of the Empire are not breaking away. All over the Empire thousands of British administrators, doctors, lawyers, missionaries, teachers and technicians are working with native peoples, helping them, training them, inspiring them towards self-dependency. And the future leaders of these peoples are not waiting for the moment when they will lead them into isolation; they look forward to the day when their Colony will have achieved responsible nationhood and they can assume authority towards the Crown as His Majesty's Ministers of State.

In all the changes and development we can be sure of one fact: the Throne will remain.

Footprints of the House of Jacob

LONGFELLOW tells us that we may "leave behind us footprints on the sands of time," but it is not only a question of may, we actually do leave marks of where we have been, indicating the road by which we have travelled. This applies equally to races, nations and peoples, and it is an interesting, though not easy, study to trace backwards the avenues down which the human race in its many divisions has marched and to identify those various sections and rightly place them in the category as they appear under the present-day names by which they are known. They are not always recognizable because although they may still bear certain characteristic traits, they have passed through many changes, in some instances deteriorating and in others advancing in the scale of civilization.

The Bible is the story and record of a distinct people known as the House of Jacob. The record deals with its history from its creation down to a certain time point. There is then a break in the historical record, but although the historian ceases to write, the prophets follow its march from the time the curtain falls until, under a change of name and world center, it re-emerges and again appears in the catalogue of the world's peoples. The footsteps of the House of Jacob are discernible once one has the key by which to identify them. Thus the record is seen to have been kept although unknown and unrecognized by the historian.

God has guaranteed that the seed of Israel, *i.e.*, the House of Jacob, shall be a nation before Him forever (Jer. 31: 36-37). That being so, it cannot be unimportant to attempt to pick up those footprints which that nation has left behind it as it has moved down the long centuries of both the B.C. and the A.D. years. The result of such a quest is an astonishing one because it leads to where we least expect to find the origin of the nation.

There is today at the forefront of world history a people whose name is on everyone's lips, whose contribution to world history everyone follows, upon whom practically all the world depends for its existence at this moment, and yet

but comparatively few can trace the footprints which it has left behind as it has taken up its world position. How many today know that their destiny is linked with a branch of the House of Jacob, and that it is so according to the predetermined will of God? But it is so. The greatest and most vital factor at this moment of world transition from the Old to the New Order is the presence of the House of Jacob under its new name of the Anglo-Saxon nations. It is not that their footprints have been obliterated, but that they have been obscured beneath the accumulation of theological misconception and incredulity. One is compelled to play the part of Old Mortality, who, chisel in hand, was wont to clear the mould of neglect from the gravestones of the Covenanters, so that the legend might stand out clear-cut. What a revelation awaits the searcher as he removes the debris of bias and prejudice and preconceived ideas as well as the traditional legacies of those afraid to dig lest what they find might prove them to have been wrong. Those obscured footprints are none other than those of the House of Jacob — the People of the Bible — which explain so much that is otherwise tantalizingly evasive.

Yes, America and Britain, as the focal center of Anglo-Saxondom, are none other than the House of Jacob fulfilling, albeit in ignorance of their identity, the purpose of God in these days of ours. And the trek is not ended, our God is marching on with the people He formed to be His instrument, and the footprints are becoming clearer as the shadows pass and the streak of light on the horizon heralds the approach of the Perfect Day. To recognize these footprints is to be in the position to rightly interpret the meaning of the kaleidoscopic changes taking place today; to fail to recognize them is akin to being adrift on a vast ocean with neither chart nor compass to indicate the direction in which we are moving. God's Word is more than a source of spiritual refreshment, it is the sole guide to the future of the human race in matters political, social, industrial, economic and religious.

Zionism: A Stupendous Fallacy

By BASIL STEWART

THE issue last October of an official British communiqué on Terrorism in Palestine, coupled with the correspondence that followed in the daily press, brought that country once more into public notice. It therefore seems opportune to state the prime cause of this terrorism, which is merely a recrudescence of similar outbreaks that have occurred at intervals almost from the beginning of Britain's mandate, one of the worst being in 1938 following the partition proposals then formulated in an effort to solve this problem of Palestine.

The foregoing communiqué called upon the Jewish community to end the outrages by Jewish terrorists in Palestine, who were thereby impeding Britain's war effort, and aiding Hitler, the most cruel and ruthless enemy Jews had ever known.

"Palestine had enjoyed," it stated, "through the exertions and sacrifices of British and Allied forces, virtual immunity for five years from the horrors of war. Yet since early this year, Palestine had been the scene of a series of crimes and violence by Jewish terrorists (including an attempt, providentially unsuccessful, to assassinate his Majesty's representative), deliberately intended to bring about the realization by force of political aims."

Why, ever since Britain accepted the mandate for Palestine from the League of Nations after the last war — oblivious to the fact that, as Israel, she had a much more authoritative mandate to it from its Landlord — has she found it "a cup of trembling and a burdensome stone" (Zech. 12: 2-3)? Because, indifferent to God's word and His plans as revealed therein, Britain has been trying to find a man-made solution, offering a compromise between the rival claims of Arab and Jew, which both have rejected, thereby trying to forestall God's solution.

"Realization of political aims." In one word — *Zionism* — the fanaticism and selfishness of which is the prime cause of all the turmoil that has been Palestine's lot for the past 20 years and more, is aptly epitomized in the following utterance of Dr. Eder, Acting

Chairman of the Zionist Commission in Jerusalem on the disturbances of May, 1921, in the course of giving evidence:

"There can be only one National Home in Palestine and that a Jewish one, and no equality in partnership between Jews and Arabs, but a Jewish predominance as soon as the numbers of that race are sufficiently increased."

In other words, Zionists are simply aiming at putting into force the old policy of Joshua's conquest, modified by modern conditions, by superseding the existing non-Jewish peoples of Palestine by an intensive alien Jewish invasion. Joshua, at least, had the sanction of divine command as authority for his conquests: we have yet to discover that the policy of Zionism has the approval of the Almighty. The last 25 years' history of Palestine — a country of turmoil and strife which has necessitated the aid of British troops to suppress — would suggest that the policy has had anything but such sanction. Events have, in fact, proved Henry Morgenthau, at one time American Ambassador to Turkey, correct when expressing the opinion some 21 years ago in an article in *The World's Work*, that "Zionism is the most stupendous fallacy in Jewish history, wrong in principle, and impossible of realization, fantastic in its politics, and sterile in its spiritual ideals."

Two supreme fallacies underlie the efforts of Zionists to turn Palestine into a national home for the Jews, either of which alone is sufficient to wreck them: 1) Palestine of today is but a small fraction of the area constituting the land promised to Abraham's posterity — "from the river of Egypt [Nile] unto the great river, the river Euphrates" (Gen. 15: 18). Zionists are thus attempting to carry out a scheme intended to apply to a vast — and at present largely unpopulated — area in what is, geographically, only an insignificant portion of it, though important from the economic and administrative point of view. 2) The sedulously fostered belief that the Jews, and

they alone, inherit the Abrahamic promises respecting this Covenant Land, and its restoration to them as foretold by their prophets, is equally erroneous. These promises apply equally to *all* the descendants of Abraham, who was a *Hebrew* (Gen. 14: 13), not a Jew (derived from Judah, Abraham's great-grandson), in spite of the assertion to this effect so frequently made. The Jews, therefore, as descendants of Judah, are only entitled to their particular share therein — one-twelfth — together with their other brethren from the children of Jacob (Israel), the grandson of Abraham, in whom the promises were confirmed to his descendants: the *twelve* tribes of Israel (Gen. 21: 3-5), not merely two only (Judah and Benjamin).

Yet the share allotted to Judah in these promises was forfeited by Jewry for so long as the present dispensation should run, because they rejected Messiah nineteen centuries ago, as foretold in their own Scriptures (Ps. 118: 22), and as Christ Himself reminded them (Matt. 21: 42).

"The Crusades failed," we wrote as far back as 1922 in an article on the Balfour declaration, "not only because they attempted to forestall the dictates of the Almighty, but also because they started out with the intention of keeping Palestine for themselves. Zionists will fail for a like reason: They are in too great a hurry."

Another fundamental error is being committed in allowing entry into Palestine on the strength of the plea that they are thereby only returning to their former homeland anyone describing himself as a Jew. For it is a fact which few people, however, seem to understand, and which Zionists apparently blandly ignore, even if they are themselves aware of it, that the great majority of modern Jewry are Jews by religion and not by descent.

The well-known ethnologist, Prof. L. Stoddart, pointed out in an article published in the *American Forum* in 1926, respecting the division of Jews into Sephardim and Ashkenazim Jews, that "statistics supplied by Zionists themselves showed that eighty-two per

cent of the immigrants into Palestine were Ashkenazim," who, he states, "are racially neither Jewish nor Shemitic, but a mongrel breed of minor Asiatic races with a strong admixture of Turko-Mongol blood.* There is yet a more profound cleavage between them and the real Shemitic Jew. Racially they are as the poles apart, and their claim to Palestine on historic grounds is therefore worthless" (italics mine).

Even supposing, therefore, that the thousands of Jews that have been pouring into Palestine since the mandate came into force were all of them real Shemitic Jews, they would only be entitled to their proportionate share, and within the limits consistent with the interests of its existing inhabitants — Christian and Arab.

It has been argued, from the point of view of prophecy, that the influx of Jews into Palestine between the two wars, with consequent increase of population and villages, and cultivation of former barren land, is legitimate and right since it is in fulfillment of Ezek. 38: 11-12. The former desolate places are being inhabited, and "the people that are gathered out of the nations," who have brought into Palestine cattle and goods, are now dwelling in un-walled villages in the midst of the land.

True. But since prophecy is history pre-written, it would be strange if it took no account of the present inflow of population into Palestine, irrespective of the methods employed to bring it about. For this very return to prosperity is itself given as a sign of the first phase of the supreme crisis to be enacted in that country, so that we should be prepared for its coming when we saw this sign in course of fulfillment. In other words, those verses describe the state of the country at the time of its invasion by Gog, and have nothing to do with the causes that have produced the strife engendered by Zionism and its aspirations.

Also, it should be particularly noted that it is not specified who are "the people being gathered out of the nations," whether true Jews, Jews by religion only, or any other race or creed. We know, on the admission of Zionists themselves, as stated by Prof.

* The so-called "Jewish" type of countenance is, actually, proof of this Asiatic strain, and is not found in the pure, racial-descended Jew, who is often fair and blue-eyed (as David was), and is indistinguishable from ourselves, his brethren of Israel. The dark, prominent nose type is often found amongst Turks.

Stoddart, that the great majority — over three-quarters — are the Jews of Rev. 2: 9 — "who say they are Jews, but are not."

At the time of the Balfour Declaration (1917) Jews formed but seven per cent of the population: today they total about thirty-three per cent (Golding). This enormous increase has been due to persecution in Central Europe. Zionist propaganda and money (supplied largely by people with no intention of entering Palestine themselves), and the generosity of other European nations (and the U.S.A.) who, moved to pity for the tragic plight of persecuted Jewry, have closed their own doors against them, and offered them a country which is not theirs to give! Is it surprising that the results are what they have been?

Whatever claims Zionists may make upon Palestine because Judah at one time lived there, the Arabs, also descendants of Abraham through Ishmael, in continuity of tenure can claim long priority in the country, since they have been in Palestine from the time of its conquest by Omar in A.D. 637 — 1,300 years — in fulfillment of the promise given to the seed of Ishmael — "he shall dwell in the presence of all his brethren [Israel and Judah]" (Gen. 16: 12).

In this connection it has been argued that in Ezekiel's future division of the land no part is specifically set aside for the Arabs. True. But the territory described by Ezekiel (47: 13-19), and divided into cantons or provinces named after the twelve tribes, is only a portion of the whole area of Gen. 15: 18, albeit much larger than the present insignificant area called Palestine today, approximately the size of Wales. The true Covenant Land is a vast tract of country extending from the mouth of the Nile to the head waters of the Euphrates as its northern boundary, and from the source of the Nile to the mouth of the Gulf of Oman as its southern limit. This area includes the whole of Arabia south of Ezekiel's southern limit running from Akabah in the west to the head of the Persian Gulf in the east.

Here then is a vast area, restored as it will be to fertility, set apart where Ishmael may dwell alongside all his brethren, and already named Arabia. And herein then lies another factor contributing to the failure of Zionism — the area of the country involved has to be enormously increased, as well as

the number of those who have a right to it, before the terms of occupancy as laid down by the Landlord can be fulfilled.† "The Land is Mine; for ye are strangers and sojourners with Me" — My tenants — Jehovah has declared through Moses (Lev. 25: 23), and the land is still His today.

Further, the terms of occupancy foreshadow, as a primary condition of such, the complete alteration of Palestine and the surrounding countries in their topographical and physical aspects — changes that will be brought about by the final great earthquake, the most severe that will have ever visited this planet. Until this has taken place the land will not be ready for any wholesale colonization, either by Judah or any other of the descendants of Abraham.

Now it becomes clear why all this vast area, the greater part of which forms Arabia, has been kept unproductive and almost unpopulated. It was set apart for a special purpose and promised to the seed of Abraham 4,000 years ago, but owing to disobedience on the part of both Israel and Judah, the fulfillment of this promise, in its completeness, has been held in abeyance until the present dispensation has run its course. It has thus been kept in this barren state in order to prevent others acquiring it.

Meanwhile, until the Landlord Himself comes to take possession, "whose right it is" (Ezek. 21: 27), and settle the problem of Palestine for good, the only present solution is for Great Britain to continue her suzerainship as *God's trustee*, and rule the country as a Crown Colony. All: Jew, Arab and Christian — would then live contentedly together under the sovereignty of King George VI who can trace his descent (shown in the genealogical chart originally placed in Windsor Castle by Queen Victoria and now in the British Museum) from King David of Israel, to whose throne in perpetuity Palestine was promised (II Sam. 7: 16; Ps. 89: 35-37).

This is the only solution that will

† How can it be expected that a country of between nine and ten thousand square miles only in area, poor in natural resources outside the immediate chemical deposits of the Dead Sea region, could become a permanent home and State for all the Jews in the world? Suppose that Palestine was handed over entirely to Jewry, with free entry for all. How long would it be before the population reached saturation point, and the cry for a Jewish home was raised again?

bring peace to Palestine and solve the problem of its government, for this is the solution laid down in Scripture. In Luke 19: 12-27 are the Landlord's instructions to his servant-nation, Israel, the nation of Matt. 21: 43, to whom he transferred the stewardship, entrusting his estate (Palestine — "My Land") to them during his absence "in a far country," implying thereby one of long duration, until his return as Landlord.

"He called his ten servants," thus signifying the *House of Israel* only; had he included Judah he would have said "twelve" — "and said unto them, Occupy till I come." In one word — "rule." Then turn to Luke 16: 1-13, and see therein the fate of the unjust steward who "wasted his goods" — Judah. No wonder our Lord told the Jews of His day that the Kingdom of God (on earth) would be taken from them and transferred instead to the servant-nation, Israel.

In the parable of the ten pounds (Luke 19) our Lord appoints a new steward to succeed the former who had proved unworthy of his stewardship, the apparent commendation in Luke 16: 8 being made in a sarcastic vein and describes the clever tactics of the discharged steward in finding a livelihood. Is not, for example, verse 3 perfectly true? The Jew has always been a trader and not a producer ("I cannot dig,") * and is he not received everywhere for his ability in finance? (verse 9). The steward, on his discharge, is left free to follow his own worldly inclinations in finding a livelihood, for which he is commended as one of "the children of this world," the world of "Mammon" (commerce).

The Problem of Palestine to which the claims of Zionism have given rise was well summed up by the late A. R. Heaver in *The Sovereignty of Palestine*, written following the Partition Proposals of 1937:

"One thing is clear. The sovereignty of the Holy Land is of such supreme significance to Great Britain that anything in the

* Louis Golding (*The Jewish Problem*) makes great play with the scanty material at hand to disprove this fact of Jewish history all down the centuries. According to his own statistics (1938) about 700,000 are today agriculturists, the largest body of which is in Palestine. This change of occupation is therefore only a very recent phenomenon, due to special causes. Seeing, however, that the total Jewish population of the world (1938) is estimated at 16 millions, Luke 16: 3 is still true for the race as a whole.

nature of a condominium should never have been accepted. Having committed this error of judgment, ways and means should be sought with a view of arriving at a legal severance of this relation. Failing this, we must await with patience the dissolution of the League of Nations itself in the coming world upheaval. Great Britain is Israel, and there can be no peace in Palestine until Israel has a free, untrammelled, sovereign title to Israel's Land."

In the same year we wrote:

"We have little doubt in our own mind circumstances will arise as time proceeds to prevent partition ever becoming an accomplished fact. For it is contrary to God's Word. . . . In any case, Mr. Eden stated last September [1937], the scheme could not be in full working order before 1942."

Before then, of course, war broke out, thereby holding up these proposals indefinitely — if indeed they have not been completely forgotten in some Foreign Office pigeon-hole by now. Forgotten or not, however, once Hitler's war is over, there will be a renewed demand to fulfill the claims of Zionists to set up a Jewish State in Palestine,† claims which the terrorism alluded to in the above communiqué is presumably intended to keep alive, and which will inevitably lead to a renewal of the turmoil and strife we have witnessed before arising therefrom.

"Will the tragedy of A.D. 70 be repeated?" is a question we have seen asked. Yes — and an even greater one.

Just as our Lord lamented over the blindness of the Jews of his day (Luke 13: 34-5), which culminated in the tragedy of A.D. 70, so is the blindness of modern Jewry — and, we would add, the equal blindness of modern Israel — leading to that greater tragedy described in Ezekiel, Joel and Zechariah — *The Day of The Lord*, when will be fulfilled the prophetic words of Zech. 12: 2-3:

"Behold, I will make Jerusalem a cup of trembling unto all the people roundabout, when they shall be in the siege both against Judah and against Jerusalem.

"And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces."

† These claims are already being voiced by the Board of Deputies of British Jews in a statement issued November 5th last, calling upon the British Government "to secure that, after an agreed period of transition, Palestine should be declared a Jewish State or Commonwealth."

Certain Gentile nations are hoping to get control of Palestine and so displace Great Britain. The more pre-occupied Britain is, and the greater the turmoil they can foment, the easier will be their task.

Soon these nations will be moving towards Palestine, whereon the eyes of the world will once more be focused, foreshadowed in the warnings conveyed in the above-mentioned communiqué on the acts of terrorism carried on there since early this year.

"I will bring them [the nations] down to the valley of Jehoshaphat and will plead with them [pass judgment upon them] there for my people, and for my heritage, *Israel*" (Joel 3: 2).

And where is Israel's heritage? The Covenant Land of Gen. 15: 18, of which Palestine is the nerve center.

The above-quoted verses of Zechariah refer to that final phase of Armageddon described in Ezekiel 38 and 39 when "Gog" attempts to "rush" Palestine, with Jerusalem as his main objective. Further details are given in Zech. 14: 14 which states that "Judah [Jewry] shall also fight at Jerusalem," "at" here meaning "against" as rendered in the R.V.‡

When "Gog" descends upon Palestine with the object of driving Britain out, who is more likely to see therein the opportunity come at last to fulfill their political aims than these Jewish terrorists by taking sides with the invader (and perhaps actually inviting the "prince of Rosh, Meshech, and Tubal," to intervene on their behalf), thus fulfilling these words of Zechariah?

As a result of this audacious presumption on the part of "Gog," God's fury will come up in His face (Ezek. 38: 18), and "the cup of trembling, the cup of My fury" (Isa. 51: 22) shall no more be tasted by Israel (as now), but "put into the hands of them that afflict thee [Israel]" — that is, the lure of Jerusalem will drag the enemies of Israel and (true) Judah to their doom (Isa. 51: 23).

Both Zechariah and Ezekiel tell us that the wholesale destruction of the invaders will be brought about by earthquake, volcanic forces, plague and pestilence, producing such panic that mutual mass slaughter spreads throughout their ranks to complete the holocaust.

‡ Ferrar Fenton also translates this passage: "And Judah also will fight against Jerusalem," without any ambiguity as to its meaning.

The policy being pursued in Palestine, ever since Britain became its tenant (due to Britain being a victim of political consequences arising out of the first world war which produced the ill-starred Balfour Declaration), is not, as stated above, in accord with God's plan for the restoration of His Land. Hence the desolation inflicted upon it by invasion (a "desolate wilderness" — Joel 2: 3), and by earthquake (Zech 14: 4), which will entirely alter its surface (Zech. 14: 10), so that when the real restoration begins it will be done on virgin soil from which man's commercial and profit-making concerns — typical of Babylon and its system, all vestiges of which are to be swept away ("the former shall not be remembered, nor come into mind" — Isaiah 65: 17) — will have been obliterated. For the Mosque of Omar is by no means the only "abomination of desolation standing where it ought not," as witness the following extract from Douglas Duff's *Palestine Picture* (1936). Those of us who knew Palestine as it was 40-45 years ago, as the present writer did, when much of it recalled the days when our Lord trod its soil, must feel appalled at the picture Mr. Duff presents of it now and feel that it is almost asking for the judgment prophecy foresees will come upon it.

Mr. Duff was in Palestine for eight years as a District Commissioner of Police, and after an absence of four years re-visited the scenes of his former duties, an experience that filled him with dismay. This is what he says:

"I could never have believed, had I not seen them for myself, the vast changes that four short years had wrought. I am no despiser of the new merely because it is new, no upholder of picturesque squalor against sanitation, but to see Jerusalem as it is today is to shudder, to feel sick and dazed with angry bewilderment. Towers, domes, flat-roofs and pointed gables, sun-trap houses of most futuristic design, all lie cheek-by-jowl with garish pseudo-Oriental monstrosities that could have been designed by no one other than a lunatic steeped in the fumes of hashish, a hideous nightmare conglomeration of building, expressive of nothing but the blatant power of evil taste when coupled with unlimited money.

"Perhaps what strikes one most is the change in the relationship between the old city within the walls, the Jerusalem of our hearts and minds, and this dreadful monster that has been spawned beside it. Jerusalem is a gawky, commercially brazen, brand-new town of garish, gaudy, self-

assertive buildings. Glimmering through their newness, one is conscious of a background of oily filth, a filth without any dubious redemption by virtue of ancient picturesqueness. The old city is now nothing but an appendage to this brand-new town, a despised museum, a disreputable parent of which the parvenu settlement is more than a little ashamed, a creature whose very walls and gates it does its best to hide by an unsightly rash of modern buildings."

Such is the new Zion — modern Jerusalem — reeking of commercialism and the making of money — "the mammon of unrighteousness" of Luke 16: 9, commended to the discharged steward as a means of livelihood. Since such will have no place in the Kingdom of God on earth it is not any cause for regret that prophecy describes its utter destruction in the greatest seismic convulsion of all time. Then will the problem of Palestine — and Zionism — be settled for ever.

But before the settlement comes there will be more trouble. Recently an outcome of Jewish terrorism in Palestine showed itself in the "particularly foul murder" (to quote the *Daily Telegraph*) of Lord Moyne, British Minister Resident in the Middle East, outside his home in Cairo, on the afternoon of November 6, 1944. The driver of his car was also killed.

Prolonged examination by the police of the two assassins elicited the fact that they were Jewish terrorists from Palestine belonging to a secret terrorist group under whose instructions they carried out their crime, giving as their reason that "Lord Moyne was head of the Political Department of the British Government in the Middle East, and was carrying out a policy that was against that of the Jewish Nationalists." (*Daily Telegraph* report of November 9, 1944.) Apparently they were Jewish terrorists of the same kind who recently attempted the life of the High Commissioner for Palestine referred to in the above-mentioned official communiqué.

What the repercussion of this crime is likely to be upon Jewish national aspirations in Palestine was clearly stated in the following comment made by Mr. S. S. Hammersley, Chairman of the Parliamentary Palestine Committee:

"No more injurious blow against Jewish national interests could have been struck. Those who either tacitly or overtly support these political extremists are the greatest

enemies of the cause they profess to serve. The Jewish population of Palestine is now some 500,000. They should be sufficiently strong and sufficiently cohesive to stamp out this viper of terrorism, whose ugly manifestations have done much to turn British public opinion against legitimate Jewish aspirations."

Anti-Semitism is not so widespread in England as it is on the Continent, but acts like the murder of Lord Moyne and of terrorism in Palestine — both in countries wherein Britain has predominant interests — will only increase it. A few months before this war broke out in 1939, a Ministerial warning of the danger of the growth of anti-Semitism in England was given during a debate in the House of Lords (July 5, 1939). And during a sitting of the House of Commons on November 9, 1944 the attention of Mr. Morrison, the Home Secretary, was drawn by a member to the activities of a recently-formed league of professed Fascists conducting propaganda in Hyde Park on a basis of anti-Semitic agitation.

What may happen if terrorism is allowed to succeed in advancing Jewish national aspirations in Palestine is foreseen in the following, taken from *Britain's Jewish Problem* by M. G. Murchin (Hurst & Blackett, 1939), an interesting and strictly impartial analysis of the problem as it affects Britain at home and in Palestine, the moderation with which it is approached — in contrast to some writers thereon — making it all the more convincing:

"It is futile to talk of stamping out anti-Semitism, as to do this will only make it burst into flame. The function of Government is to prevent disorder; it cannot control opinion. The only way to combat anti-Semitism is to remove the causes. Unless our politicians will face the Jewish question fairly and squarely, here and in Palestine, in a spirit of justice to the indigenous population of both countries, and of firmness in dealing with the Jews, the people will take the law into their own hands with consequences no one can foresee. The British are slow to wrath, but they will not endure an alien tyranny, and once their eyes are open to it they will rise as one man to resist it."

Since the Jewish Problem and the Problem of Palestine are so closely related as to be almost one and the same (solve one and you will solve the other) the following paragraph from Mr. Murchin's concluding chapter aptly summarizes both.

"Much harm is done to the Jewish cause by the determined refusal of Jews to realize that they are a minority, and that the majority has a right to demand that the minority shall behave in such a way as not to inflame public feeling. Denials of the fact that a Jewish problem exists, contempt for the bulk of British people, a proprietary attitude that seems to savor of owning the whole country, these are only some of the irritations which many Jews create by their thoughtless behavior" (p. 211).

The following extract from a leading article in the old *Morning Post* on the disturbances in Palestine during 1921 is quoted from an early article by the present writer on this subject. It is just as apropos now as then:

"We are certain that the failure of the [Zionist] program is frankly admitted by all those Jews who have not been blinded by racial and religious fanaticism. Indeed, it is the Jewish communion itself which has furnished the most acute and hostile critics of Zionism. For has Judaism gained anything by this crude experiment in twentieth-century materialism? The rebuilding of Jerusalem was to the Jew a dream which, simply because it was unsubstantial and invisible, had a force stronger than armies or any other instruments of government.

"The dream has now become a reality. And what a reality, with the stupid fanaticism of Dr. Eder [see above], with the revolt of the Arabs, and with the tragi-comedy of the children of the ghettos of Central Europe trying to pose as husbandmen of the vineyard! Such is Zionism in practice, and the sooner it is buried in the cemetery

of political illusions the better it will be for Christian, Arab and Jew."

The sooner this advice is followed the better for all concerned. For by its blind and stupid fanaticism, and above all, its riding roughshod over the rights — and often prior-rights — of others, it has done much to promote anti-Semitism everywhere, and even in English-speaking countries has lost Zionism much sympathy. Its policy, as made clear above, is both premature and impossible of attainment. The Almighty alone will solve the twin problems of Jewry and Palestine, and in His own good time. The terms were laid down — and the time — 4,000 years ago, and it is useless to try and forestall them.



A Plain Proposition

It is sometimes said that it is difficult to believe that God has at this day, as in times past, a people through whom He performs His purpose. But is it so difficult? Is not the statement only partly true? What Christian is there who has not been told and who does not in some fashion believe that the Jews are the Old Testament people? Fewer, perhaps, but yet a great number believe that the Jews are the "chosen people." But hardly anyone believes on the evidence of modern facts that the Jews are at this day the people through whom God is performing His purpose. Some try to believe it, but faith never supports any man's mind as against facts.

The service of the Jew in this connection is to indicate that a people known in Bible times may survive, distinct and recognizable, in our times. An error is made, however, in holding that the Jews are the only Old Testament people. There was also the Israel people. The people of Israel were greater in comparison with Judah, as the British peoples are greater than the one part known as Welsh, or Irish or Scotch. Judah did not comprise Israel. The Old Testament needs only to be read to see that. The Jews were there, but they were not "all Israel." Moreover, it is not to Judah, but to Israel, that the Bible attributed all those responsibilities and foretellings which form the basis for the conception of "a chosen people." Israel is frequently

named as "chosen," but not Judah. Yet it was said that both Judah and Israel would remain until the latter days, Israel fulfilling its mission from its innate urge and nature.

If Judah has survived, with no particular mission to the world, why should it be thought incredible that the more important and world-serving *Israel* should survive? If the people without a predestined mission survives, what has become of the people with a predestined mission? This can easily be determined by getting the terms of that mission and by observing which people in the world today is fulfilling it. It is not a mystical task by any means, not occult in the least, not religious in the special sense — it is racial, historical and progressive. The mission described as being Israel's is being performed in the world today; the people who are performing it may be presumed to be Israel. Then, if, as we trace their past history it leads us back to Israel lands, and their characteristics show family kinship with that great race of old, and if all other tests are met, the conclusion is unavoidable: the Anglo-Saxon and related peoples are Israel. They are doing what the Bible said Israel should do. And if you want to understand present history, watch Israel! And, if you are of the Israel strain, which doubtless you are, reflect how great your confidence in God should be Who all these generations has fulfilled His word given unto our fathers.

The Post-Captivity Names of Israel

By WM. PASCOE GOARD, LL.D.

CHAPTER I

THERE IS no more important field of study in history than that which will serve to identify the names by which the Israel people were known when and after they were carried away into captivity.

So little is this field understood that many scholarly writers assert that there remained no such people; or if they did remain, as some others say, they were merged among the other nations, and so lost their identity; or, as still others say, they were merged with the House of Judah, and thereafter were all called "Jews."

The fact that different groups of scholars state such opposite theories shows that it is a matter of unfounded opinion on their part. We shall see that none of these theories are at all in accordance with the facts. Information as to the names Israel bore when, and after, she was carried into captivity, is at hand; and in such form that no historian would be justified in passing it over for a moment.

Let us ask first: What were the names which Israel bore before being carried into captivity?

Among others, Israel bore the names of: The House of Israel, The House of Isaac, The House of Omri.

In the seventh chapter of Amos, for instance, the Prophet officially uses both names; "House of Israel" and "House of Isaac," and distinguishes it from Judah. Let us examine these names:

ISRAEL. — This was a name given to denote *Israel's relationship to God*. It was a name which had its roots in the religious experience of Jacob, who was renamed Israel after wrestling all night with the Angel of the Lord (see Genesis 35: 1-15). Later on his household were renamed Israel at the ceremony at Bethel.

ISAAC. — This was a *patronymic*. It was given by the Almighty before Isaac was born, as the name of the "seed" in whom the Covenant should be vested. It was brought down through all the generations, for "In Isaac shall thy seed be called" was the promise and the command of God. Isaac was an older name than Israel. It was and still is the family name for Israel. Israel stands for the religious relationship with God. Isaac stands for family relationship.

OMRI. — This is a *dynastic name*. It was a most important dynastic name in Israel after the separation of the nations Israel and Judah.

Omri originated the law-making process in Israel. The name originated with King Omri, who was to Israel what the great lawgivers were to Greece and to Rome. What Malmutius was to the ancient Britons; and what Alfred the Great — the great Saxon lawgiver — was to the Saxons; and what Henry VIII and Elizabeth were to the modern British world as statute makers and reformers, that and more King Omri was to Israel. They *all codified existing law*. Omri *invented the system of Statute making and established it in Israel*. From that has come the legislative system of Democracy.

Israel was a *Divinely-given spiritual name*. Isaac was the *Divinely-given family name*. Omri was a *Dynastic or na-*

tional name. As we have seen, this name originated in King Omri, who was the *lawmaker who displaced Moses*; who substituted the "Statutes of Omri" for "the commandments, statutes, and judgments of the Lord" in Israel. Let us get the proportion of this name. We repeat: What the great lawmakers were to Greece; what the great lawmakers were to Rome; what Charlemagne was to Europe; what Alfred the Great was to the Saxons; what Henry VIII and Elizabeth, as statute makers, have been to our day, that Omri was to Israel. His influence in law-making is with us still. Therefore the people who kept his law were called by his name: Beth Omri. "The Statutes of Omri" superseded the Statutes of Jehovah.

Whatever other names Israel bore in the days of her residence in Palestine, such as Ephraim, etc., she bore out into captivity these two names: Isaac, or Saka; and Omri. The name Israel, which denoted union with Jehovah, was withdrawn from common use when Israel rejected Jehovah and turned to other gods. That name was withdrawn from common use in Israel until the time of her restoration to God and to the faith of the Fathers. The name was still used by the prophets, by Jesus Christ, and by His apostles in relation to the spiritual welfare of the people.

Let us now proceed to ask: *By what names was Israel known after being carried into captivity?* The answer to this question is of importance to the historian and to the Bible student.

Israel was called "Saka, Scythia, Scythian," etc., or the House of Isaac; "Beth Omri," "Bit Kumri," or the House of Omri. These are two of the names which Israel bore when she was carried into captivity. There are many forms of spelling the same names.

Among the many variations of this name Beth Omri we find Bit Kumri, Kimmerians, Cimmerians, Gimmiri, etc.

The name Isaac has also a score or more of variations, such as Sakai, Sacae,¹ Sakasuna, etc.

The Sakai are also, as we have seen above, called Kimmerians, Cimmerians, Gimmirians, etc. But the Sakai, otherwise Kimmerians, are also called *Scythians*. This fact is established by those inscriptions which are best known, and which have furnished the key to Assyriology.

So then we see that Israel bore the names, Kumri or Kimmerians; Sakai; Scythians. To illustrate the importance of this we call attention to a booklet written by Dr. Goudge, Regius Professor of Divinity at Oxford, wherein he said:

"The Scythians were one of the greatest military powers of the day; while the North Israelites were helpless exiles from a country about the size of Yorkshire."

The Doctor does not say why a nation which could and did try conclusions with all the power of Assyria, and did hold them in check for years before being overthrown, suddenly should have become so helpless a lot when they

¹"The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation" (Sharon Turner, "Hist. of the Anglo-Saxons," Vol. I, p. 100).

changed their domicile to "Halah, Habor, and the Cities of the Medes."

A nation which, at the time of Jeroboam, could put a million fighting men in the field, gathered from within its own boundaries, was not the helpless people the Doctor would have us believe. But when we know that the Bit Kumri were the Israelites from that very land of Canaan, and were the *Scythians* who were Israel in captivity, then we so far agree with Dr. Goudge's statement that they were "one of the greatest military powers of the day."

In fact Israel did challenge the power of her captors within a comparatively few years of her captivity, defeated the forces of Assyria, and captured and burned the capital city of Nineveh; just as later the Gothic descendants of Israel, under the name of Goths, captured and burned Rome. After defeating Assyria, Israel organized their own government in the region of the Caucasus. Now, we have these names for Israel in captivity: Sakai — Kumri — Scythians.

This is getting on. We can now take the ancient histories in hand and look for the records of Israel under all these names, with all their variations. When we do this we shall watch to see how the ancient historians use these names, and how they then add other names as synonyms for the same Israel people. So the glossary of names grows, and as it grows, it brings together the scattered references and descriptions of the ancient histories. Without this glossary it has perforce been assumed that the historians were writing of many peoples because they used many names. We now know by the aid of the glossary that they are telling of Israel in captivity under many names. And so we can bring the history of Israel in captivity together into one whole.

We must add another name. It is the name DANAOL.

This is the ancient name, or one of the many names of the ancient Greeks. Remember the following well-known historic facts: the Danaoi fought the Trojan War; the Danaoi fought the battles of Thermopylae and Salamis against Persia; the Danaoi established the Grecian Empire; the Danaoi were brothers of the nation of the Jews and were ministered for by the High Priest in the Temple at Jerusalem (I Maccabees 12: 19-23. Josephus Ant. Book 12, Chap. 4, par. 10).

Maccabees records diplomatic correspondence between the King of the Greeks and the High Priest at Jerusalem, quoting documents which show the Greeks to be brothers of the Jews. Both the High Priest and the King agree.

Josephus quotes these documents and adds to them.

St. Paul addresses the Corinthians as brethren, saying:

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Then St. Paul proceeds to give them a vivid exhortation based upon their knowledge of the events in Israel history.

During the last feast attended by our Lord, two of His disciples came to Him introducing certain Greeks, who came enquiring to see Jesus. Note the veritable passion of triumph of our Lord when He was thus first officially brought into touch with the cultured Greeks who were a great branch of Israel in Europe.¹

¹ See St. John 12: 20-32.

So we see that Israel in captivity and colony bore the names: Sakai, Kumri, Scythians, Danaoi.

* * *

We shall, in the next chapter, ask a question which will be in the minds of all, "How do we get this information?" The man in the street and the scholar alike will desire to know the answer to this question. It is a serious question. On the data which furnish the basis of the reply — not on the reply — will depend the re-reading and stating of many features of ancient, mediæval and modern history.

Needless to say we can only quote instances to illustrate the field of data available.

CHAPTER II

WE SAW in the last chapter that ten-tribed Israel before the captivity bore among other names those of the House of Israel (Beth Israel); the House of Isaac (Beth Isaac); Beth Omri.

As all readers of the Old Testament know, there were other names used to denote Israel. But the above are names which are of importance to this particular study. The question now is as to whether Israel bore these names *after being carried away captive*.

The prophets continued to use the name Israel when they spoke of the future of Israel to the end of time.

Isaiah uses the name "Israel" throughout the latter part of his prophetic message. The first thirty-nine chapters deal chiefly with the uprooting of the nations, and the making of "the earth empty, turning it upside down" as Isaiah puts it. The second part of Isaiah deals with the great redemption of Israel — chapters 49-54 — and the restoration of Israel at the end of the prophetic period of seven times. So great is the difference of tone and viewpoint between the first section which deals with the breakdown of the nations in the B.C. period and the restoration described as coming at the end of the prophetic period that many have supposed that there were two Isaiahs. However this may be, the theme is one.

In the latter part of the theme Isaiah uses the name Israel throughout. Take, for instance, the last sentence of the great theme. The vision is truly apocalyptic, and is as far reaching as that of "St. John the Divine" in the Book of "The Revelation of Jesus Christ which God gave unto him . . ."

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Jeremiah, who wrote at the time of the uprooting of the throne of David from Jerusalem, and the carrying of Judah into captivity, spoke of the transfer of the throne from the House of Judah to the House of Israel. He ratified the covenant made with the House of David and confirmed David's rule over the nation Israel forever; see the New Covenant to be made with the House of Israel "after these days," Jeremiah 31: 33-37, and the confirmation of the House of David, Jeremiah 33: 17-26.

Ezekiel, writing the narrative of current happenings in the captivity, tells us that on occasion there came to his house "the elders of Israel." On other occasions there came to his house "the elders of Judah."

When the elders of Israel came to him, he gave to them the forecasting of the future history of Israel. When the elders

of Judah came to him he gave to them, on the other hand, the forecasting of the history of Judah and of Jerusalem (see Ezek. 4: 3, 4, 6; Ezek. 8: 1; ch. 17; ch. 20, etc.).

It seems, therefore, that among the Israelites themselves, the name *Israel* was still used to denote the ten tribes, as the name Judah was used to denote Judah.

Even as late as the Apostle Paul's time, the name Israel was used to denote and identify Israel of the ten tribes, as we see in the Epistle to the Romans, Chapters 9 to 11. It will be noted that the Epistle to the Romans like most of the other Scriptures has an *ethnological foundation*. The Epistle is written in separate sections. One part deals with the man of the world (see chapter 1). One part deals most strikingly with the Jew (see chapters 2 to 8). One part deals with Israel—that Israel of whom Hosea prophesied divorce and final restoration to Divine sonship; that Israel to whom Elijah ministered,¹ and in whom seven thousand men had not bowed the knee to Baal; that Israel of whom Isaiah says "Though the number of the children of Israel be as the sand of the sea a remnant shall be saved," etc. (see chapters 9 to 11).

Now St. Paul calls these three witnesses, Hosea, Elijah and Isaiah, to prove that it is the *Northern Kingdom of Israel* of whom he is speaking in the Israel section of the Epistle to the Romans.² The references St. Paul there gives are to ten-tribed Israel, and are not to Judah.

Enough has been said to show that in captivity among themselves the people still used the name Israel. But probably this was confined to the field of religion. For national and international purposes Israel bore other names, and those names are used in the ancient monuments and histories to denote Israel of the ten tribes.

We are now to turn to an important phase of this study and refer to the information contained in the inscriptions. Up to a short time ago this source of information was not available at all. History, outside of the Bible, halted at about 500 B.C. Now, with the key furnished by the decipherment of the Behistun Rock inscription the whole of past history is an open book. Great progress has been made by excavation and translation, yet the work is only in its infancy. It is a marvel of the Age how the brief statements of the Bible are met by the equally brief inscriptions. There is no piling of statement on statement. As Professor R. D. Wilson well says, "most events of antiquity of which we have any knowledge are mentioned in but one contemporary source of information."³ There are now thousands of tablets in existence, awaiting translation. The translated inscriptions furnish very scanty records of events in the times through which Israel was passing between the close of the Bible narrative of Israel history and the Greek and Latin historians. Wide experience, however, has shown the inscriptions to be trustworthy. In such brief statements danger of error was eliminated, and in all cases the translators are dealing with original documents.

We quote from Professor R. D. Wilson on this point. Perhaps there has not been a man better equipped to form an estimate than he.

"For the history of Assyria and Babylonia, and for that of

¹ Elijah did not minister to Judah.

² See "The Epistle to the Romans," *DESTINY* for July, August and September, 1944.

³ "Studies in the Book of Daniel," by Robert Dick Wilson, Ph.D., D.D., W. H. Green, Professor of Semitic Languages and O. T. Criticism, Princeton Theol. Seminary (p. 3).

Syria, Phoenicia, and Egypt before 500 B.C. we have no historian, strictly so called, either native or foreign, who was contemporaneous with the events which transpired. For the history of the Hittites and for that of Elam, Lydia, Media, and Persia we have no native historians, of any age, whether contemporaneous or not." Prof. R. D. Wilson, "Studies in Daniel," p. 3.

Such being the case it is manifest that we must look for our information to the inscriptions which have been unearthed and translated.

The inscriptions are not continuous histories. Neither are they of a general nature. They usually represent the activities of kings, and the subjugation of peoples. There are years, and at times, decades, in which no mention is made, either in the Bible or in the inscriptions, of Israel matters. As a matter of fact Bible history concerning Israel ceases when the people moved from the land of Palestine, and our information must be taken from the prophecies, from the inscriptions, from ancient history—and from New Testament references and allusions to Israel.

We are now prepared to follow the inscriptions as to the use of the name "Beth Omri," "Bit Omri," "Bit Cumria," "Bit Humria," and so on, in the various forms through which the name passes in inscriptions and translations.

We quote an illuminating passage from Professor R. D. Wilson in his book, "Studies in Daniel," pp. 11, 12.

"The first mention of Israelites on the Assyrian monuments is that by Shalmaneser III in the narrative of his campaign made in 854 B.C.¹ Twelve years later, he received the tribute of Jehu the son of Omri. Then there is silence for about forty years, till Adad-Nirari mentions 'the land of Omri.'² The next notice is more than sixty years later in the records of Tiglath-Pileser, who mentions Jauhazi of the land of Judah as among his tributaries,³ and says that he ruled over all lands from the rising sun to the land of Egypt.⁴ He received also the tribute of Menahem, of the City of Samaria,⁵ and speaks, on a fragment, of the land of Beth-Omri, all of whose inhabitants, together with their possessions, he carried away to Assyria, having killed Pekah their king and set up Hoshea in his place.⁶ Shalmaneser, the king who besieged Samaria, reigned for five years (727-722 B.C.), but has left to us but one inscription.⁷ Sargon⁸ tells of his subjugating Judah;⁹ and that he carried 27,280 persons away into captivity with 50 chariots, leaving the remainder in possession of their goods, but appointing over them his own officials and imposing on them the tribute which they had formerly paid. He adds that he plundered the whole land of Bit-Omri;¹⁰ that he conquered Samaria and the whole land of Bit-Omri,¹¹ and finally,¹² that he carried away captive and settled in the city of Samaria the people of Tamud, Ibadidi, Marsimani, Haiapa, and the distant Arbai, who inhabited the wilderness, who knew neither scholar nor scribe, and who never before brought tribute to any king."

We now turn to another author, namely, Luckenbill: "Ancient Records of Babylonia and Assyria," 1926, Vol. I,

¹ Pinches, *The Old Testament in the light of Historical Records of Babylonia and Assyria*, pp. 329-332.

² Stone inscription of Calah, 12.

³ Nimrud, 61.

⁴ Id., 3, 4.

⁵ Annals, 50.

⁶ K. B. (Keilinschriftliche Bibliothek, Schnader, Berlin, 1889) 2: 31, 32.

⁷ This is on a lion's weight, and gives nothing but the words, "Palace of Shalmaneser, King of Assyria; two minas of the king." (KB 2: 32.)

⁸ Nimrud inscription.

⁹ Annals.

¹⁰ Hall XIV.

¹¹ Pavement inscription IV.

¹² Annals, 94-97.

paragraph 815, quotation from inscription of Tiglath-Pileser III:

"... on the border of Bit Humria [House of Omri, Israel] ... the wide land of Naphtali in its entirety I brought within the border of Assyria. My Official I set over them as governor."

Same author, Vol. I, page 293, paragraph 816:

"The land of Bit-Humria, all of its people together with their goods I carried off to Assyria; Pakaha their king they deposed and I placed Ausi [Hoshea] over them as king. Ten talents of gold, ten talents of silver, as their tribute I received from them, and to Assyria I carried them." (See II Kings 15: 30, also I Chron. 5: 26.)

Enough has been, and will be, quoted to show that the name of Omri, Kumri, Humri, Kimri, Cimri, Gimmiri; hence Kimmerians, Cimmerians was a well-established name for the people who came from the land of Bit-Omri.

We have the name beginning with the letters — O, H, K, C, and G — Hebrew, Omri, Assyrian Kumri or Humri, Cimmerian, Gimiri, etc.

Let it be noted that the authors quoted are not Anglo-Saxon-Israel authorities. They are modern, up-to-date scholars, accepted authorities in their chosen fields of Assyriology and history. They are doing no special pleading in the matter.

We shall now turn to the Behistun Rock inscription. There are two rock inscriptions which have been and are of vital importance to our knowledge of the ancient world. They are the Rosetta Stone and the Behistun Rock inscriptions.

The one furnished the key to Egyptologists, unlocking the treasures of knowledge buried ages ago in the Egyptian hieroglyphs, and the other furnished the key to the ancient Persian, Susian and Babylonian languages. With these keys the library doors of ancient Egypt and Assyria have been flung wide open to the modern student, and the written records of the past have been laid bare.

Every scholar knows more or less what the Behistun Rock inscription has been in the way of a key to the languages of the East. *That same inscription furnishes a key to the names Israel bore in the Captivity.* The record of the conquest of Israel is written there in three languages, and in parallel columns. In the record, the conquest of Israel is indicated by different names, synonymous, but in three languages.

The names are as follows: *Persian* form, "Scythia" (or Saka); *Susian* form, "Scythia"; *Babylonian* form, "Land of the Cimmerians" or "Gimiri." Here, then, we have the direct information that *Scythia* is the land of the *Cimmerians*. This is found in that inscription which has been the key to all modern Assyriological knowledge.

We turn now to a book published by the British Museum entitled: *The Sculptures and Inscriptions of Darius at Behistun, Persia. A New Collation* (1907). So important is this inscription and the knowledge it unlocks that the publication of the text, transliteration and translation, with glossary of names, is costly and excellent, and sells at a guinea a copy.

Page 71: "Saka, see Scythia; Scythian (*Pers.*). Page 72: "Scythia: province of the Persian Empire." In *Persian*, Saka. In *Susian*, see Scythian (*Plur.*). In *Babylonian*, see Cimmerians. *Scythian*, in *Persian*, Saka; plural Sakiya. In *Susian*, Sakaa; plural, Sakka-pe. Page 55: Cimmerians, land of the Gi-mi-ri (*Babylonian*).

Thus we see the identity in meaning of Scythians, Sakka and Cimmerian.

CHAPTER III

LET US now take the names of Beth Isaac — Saka, etc. — Beth Omri, etc. — Scythian, etc. — Danaoi, etc., and see how they are used to indicate the movements of the Israel people in the ancient histories.

With this glossary in hand we will turn to a passage in Herodotus, and see how this enables us to read with intelligence what before the finding of the key, furnished by the Behistun Rock, was hidden.

We see a people, called by Esdras "*the Ten Tribes of Israel whom Salmanasar carried away captive*," moving up the Euphrates, passing through the "narrow passages" (or passes) on their way to a new country hitherto unoccupied by mankind. Again we find a people, called by Herodotus the *Scythians*, passing "beyond the Araxes" — *i.e.*, they emerged from the pass of the Araxes, and came down to the delta of the river and passing on, they jostled the resident Cimmerians settled in the north of the Araxes river; north also of the Caucasian mountains.

The Cimmerians debated whether to retire before the Scythians, but were undecided upon the matter. The leaders (Lords) wished to remain, the people (Commons) wished to retire. They came to mutual blows over the matter and were self scattered.

The Scythians who came out of the Araxes Pass then moved into the land.

These were different groups of Israel people. The Cimmerians were settled north of the Caucasus. The Scythians moved from the south of the Caucasus. It is not right to say that they attacked the Cimmerians dwelling in the land. They had no need to do so, for the Cimmerians fought over the question as to whether they should await the coming of the Scythians, or move off before them. They fought the question out, and destroyed their power for further fighting. It was an old version of what happened again in Britain, where Saxon fought Briton; Dane fought Saxon; and Norman fought all three, notwithstanding they were all of the same stock and kindred.

The point we are making is that the Sakai, Scythians, Cimmerians, Kimmerians, were all of the same people, under various leaders, dwelling in various districts, and called by various names. The names are important, for they enable the scholar of today to determine who the people, indicated in ancient history by the many names, were. Hitherto they have been looked upon as distinct peoples. Now we know them to be groups of the one people, and can read of their movements and recast their history as we find it in the ancient histories in the age which followed that of the monuments.

In doing this piece of work we believe the students engaged are making a real contribution to the unravelling of ancient history.

We shall now quote a passage of Herodotus showing what a vital key this relation of names is to the understanding of ancient history. Book IV Melpomene, XI.

"This is the story which the Greek inhabitants of Pontus relate; but there is another to which I am more inclined to give my assent:

"The Scythian Nomads of Asia, having been harassed by the Massagetae in war, passed the Araxes, and settled in Cimmeria; for it is to be observed, that the country now possessed by the Scythians, belonged formerly to the Cimmerians. This people, when attacked by the Scythians, deliberated what it was most ad-

visible to do against the inroad of so vast a multitude. Their sentiments were divided; both were violent, but that of the kings appears preferable. The people were of the opinion that it would be better not to hazard an engagement, but to retreat in security; the kings were at all events for resisting the enemy. Neither party would recede from their opinions, the people and the princes mutually refusing to yield; the people wished to retire before the invaders, the princes determined rather to die where they were, reflecting upon what they had enjoyed before, and alarmed by the fears of future calamities. From verbal disputes they soon came to actual engagement, and they happened to be nearly equal in number. All those who perished by the hands of their countrymen were buried by the Cimmerians near the river Tyre, where their monuments may still be seen. The survivors fled from their country, which in its abandoned state was seized and occupied by the Scythians."

Some good scholars and judges of such matters believe that Herodotus here throws a further light on the migration of the people, spoken of by Esdras, who records their migration by way of the narrow passage of the Euphrates. We shall return to this later.

Now we turn to the Behistun Rock and find that the *Scythians* are *Cimmerians*, and the *Cimmerians* are the same people as the *Scythians*.

We have now in our modern day the same order of things. All the Celto-Saxon people are one, having their place of modern origin in the *British Isles*. Those who dwell in the British Isles are English, Welsh, Scotch, Irish, etc. All who dwell in America *between the borders of Canada and Mexico* are Americans. All who dwell north of the forty-ninth parallel of latitude in the American Continent (Alaska excepted) are Canadians. And so on. These are differing names for the same people, each name standing for a distinct ethnological unit, among the "*ethnos*" of Israel.

Thus we find that in Herodotus we are reading of a tribal war between Israel peoples, who are at once "Bit Humri," "Cimmerians," "Sakai," "Scythians," and so on.

Having concluded that the people of Israel in captivity bore the above names, and adding the name Danaoi which indicates that Greece is also a *colony* of Israel, larger and more numerous than the Motherland, as America is larger than Britain, we can take the ancient histories in hand and follow the footsteps of the various groups and streams of God's people through the long course of history. We can read in book IV of Herodotus, for instance, the detailed account of the rivers on which the Scythians settled and dwelt, and which they renamed with variations of the root name, Dan.

We can follow with interest the movement of the people as they spread over Northern Europe, and flowed to the shores of the Baltic and North Sea. In fact the whole of European history is unlocked by the key of the Behistun Rock inscription. The names we knew before. The people indicated by the names stand as much revealed by that key as were the meanings of the letters and words of the ancient languages of the East in which was locked the history of the ancient world.

Danaoi

We now turn our attention to the name *Danaoi*, which became the name for the Israel colony in Greece. This colony was established long before the captivity of Israel of course.

We see the tribe of Dan declining to accept that part of

the land of Canaan which the Prince of Dan drew, when Joshua divided the inheritance. We see them marching away up the Jordan valley to the city of Laish. There they conquered the city and called it, as their manner was, *the city of Dan*.

Thus in marching out from Canaan, and the Israel boundaries, they marched out of Bible history.

We find them coming into Greece and settling among the Pelasgians, taking the ruling part, and giving their name to the people. We find them taking possession of the Ionian Isles and establishing the settlement of Ionia. We note that a branch of the people went to Ireland as the "Tuatha de Danaan,"¹ and later to Denmark as the Danes: coming eventually into Britain.

We see the Greeks struggling against Persia, and defeating the millions of Persia's invading army. We see them fighting a *land battle* and a *sea battle*, each of which has stood out in history as "Trafalgar" and "Waterloo" have stood out in modern history. The land battle was "Thermopylae," and the sea fight was "Salamis."

We see them invading Persia in return, overthrowing the Persian Empire and setting up in its place the Grecian Empire of the world.

We look at the laws of Greece; the philosophy of Greece; the art of Greece; and all the classical history of that amazing branch of the Israel people.

We see the "man from Macedonia" (Greece) calling to the Apostle Paul to "come over and help us." We note that St. Paul did not bring the Gospel to Europe. He came to help those who were striving to establish it there.

We enquire *whence Greece was first missionized*, and are reminded that a delegation of Greeks came to Jerusalem and sought a personal interview with Jesus. We note the very passion of triumph which our Lord manifested upon that occasion.

It was the occasion of His first official contact with Israel in Europe. Well He knew what great things that meant for the Kingdom of God, and for the world. We reproduce the passage:

"And there were certain Greeks among them that came up to worship at the feast.

"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

"Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

"Father, glorify thy name. Then came there a voice from Heaven, saying, I have both glorified it, and will glorify it again.

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

¹ No one need hesitate to use the word *Danaans* to indicate the *Danaoi*, for that is the precise word used in the translation of the Iliad by Andrew Lang, Walter Leaf, and Ernest Myers (1893). Students of traditional Irish History, please note.

"Jesus answered and said, This voice came not because of me, but for your sakes.

"Now is the judgment of this world: now shall the prince of this world be cast out.

"And I, if I be lifted up from the earth, will draw all men unto me." (St. John 12: 20-32.)

The history of the Danaoi from the time before Greece was formed as an Israel colony — while Dan was yet with Moses and Joshua in the Sinai desert and Palestine, down to the Christian era, and even to this day — is one of the most brilliant parts of world history.

Scythians

Again we take in our hand our key, and we read of the Scythians. We remember that our Behistun Rock inscription tells us that these were the Cimmerians. These are the Bit Omri; the ten-tribed House of Israel.

The Bible narrative tells us that Israel was carried captive to Assyria. This is a well-known fact. We read that their elders sat at the feet of Ezekiel in captivity and that *the Glory of God* was manifested in their midst (see Ezekiel 1, verses 1-28, and 2: 1, also chapter 8 to chapter 11).

Isaiah is made prophetically to issue orders to Israel to march forth out from Babylon. The orders are as follows:

"Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.

"And they thirsted not *when* he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

"*There is no peace, saith the Lord, unto the wicked.*"

Esdras tells us that they did so march forth from that land (which from the time of Cyrus they were free to do) and that they did go into a land *where never man dwelt*, there to keep their own laws which they had not kept in their own land. This latter is true, for they had substituted the Statutes of Omri for the Law of the Lord. The passage is as follows:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

"But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

"That they might there keep their statutes, which they never kept in their own land.

"And they entered into Euphrates by the narrow passages of the river.

"For the Most High then shewed signs for them, and held still the flood, till they were passed over.

"For through that country there was a great way to go, namely, for a year and a half: and the same region is called Arsareth.

"Then dwelt they there until the latter time; and now when they shall begin to come,

"The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace." (*Apocrypha*, II *Esdras* 13: 40-47.)

This passage is well worth a moment's study. It has been called "Apocalyptic." True it forms part of an Apocalyptic vision; but this passage is not so. The passage contains a statement of historic fact in the midst of a prophetic vision; both history and prophecy referring to the same people.

The passage is the natural sequel to what has gone before, and the logical foreground to what is made clear afterward in the course of history.

They went by the *narrow passages* of the Euphrates. That is to say, they followed the passes of the headwaters of the Euphrates upwards through the mountains. They went up the Euphrates. They crossed the height of land. They passed down the valley of the Araxes.

The Lord "wrought signs" for them and stayed the springs of the river till they had passed over. "Nonsense," says the critic. "This is a wild vision of miraculous intervention interfering with the laws of nature!"

Such critics evidently have done little mountaineering. We have had the privilege of geologizing around the headwaters of the rivers of the North American watershed and we know the way of such streams. Others have done similar work in the Himalaya, or other ranges. They know, and we know, that one of two things happened. Either there was *frost in summer* — such as I have seen in the Canadian Rockies — which has stayed the springs of the river till late in the summer season; that is to say, until May was out, and June came in; or there was *no snowfall in the mountains in the preceding winter*, which would mean little or no run off the following summer, and so the springs would be stayed. The mountain men would be able to tell the leaders what would be the volume of the "run off" for the coming season, as soon as the snowfall for the winter could be gauged.

There is no interference with the laws of nature here. God does use meteorological forces to assist His people. This has been the case again and again in the history of our people even in the modern history of Britain. The phenomena mentioned are in keeping with the laws of nature.

They went to a land where never man had dwelt.

Such being the case, *they went north of the Caucasus mountains into Europe.*

We know sufficient of the history of *all the territory south of the Caucasus* to be able to say that they could find no such unsettled land there. But plains, forests and river valleys of Europe still remained which had not even been explored in the days of Herodotus, three and a half centuries later. To that country they took their way.

The travel of such a people through the well-known passes of the mountains would be a very, very slow proceeding. They went with the wagons in which they lived, as Herodotus tells us. Like the pioneer American and the South African "voor trekkers," they lived in their covered wagons, called in America "prairie schooners." The writer has known families in which children were born and grew to husky boys and girls *en route* to nowhere-in-particular, before such families ultimately settled down.

For such a moving nation to travel, it would take the column days to pass a given spot.

The journey took them a year and a half, and the direction to the unsettled lands was by way of the Crimea up the valleys of the eight rivers named by Herodotus which flow into the Black and Caspian seas.

Now let us recall what Herodotus tells us of the Scythians passing the Araxes, and moving into the land of the Cimmerians. We may see that *Esdras* and Herodotus are telling of the same disturbed time, and of the same movement of people.

In the next chapter we shall take book IV of Herodotus in hand, and see how he describes the land into which the Scythians moved.

CHAPTER IV

WE SAW in the last chapter that a) the Bible records the carrying away of Israel to Assyria into captivity, and b) Isaiah records God's orders to Israel to march forth from the land of their captivity, out from Babylon, the land of the Chaldeans (Isaiah 48: 20, 21, 22).

We cannot refrain from relating here an experience at church one Sabbath morning. The preacher was a noted scholar, which made the experience seem more extraordinary.

The minister read the chapter of Isaiah, which finishes with the orders to Israel to march forth from Babylon, and to leave the land of the Chaldeans (Isaiah 48). He remarked, "*This refers to the march of Israel out from their captivity in the land of Egypt!*" How marching forth from Babylon could mean the exodus from Egypt was not explained — nor explicable.

c) Esdras records the fact that they did so march forth from Babylonia, and that they went by the head waters, "the narrow passages" of the Euphrates. This, of course, means that they went northward — as closely as the passes would permit (II Esdras 13: 40-46).

d) Herodotus, writing of the same period of history, and of the same migration, shows them going beyond the Araxes, and so farther on in the same direction.

e) We now pass on to a detailed description of the land to which they came, and in which they settled as it is given by Herodotus.

Esdras calls this land "Arsareth." He adds a description of the land by saying that *never man dwelt* in it up to that time. This, by elimination, indicates the then unexplored rivers and river valleys of Europe. Esdras says this unoccupied territory was at that time "called Arsareth." Dr. Goudge, Regius Professor of Divinity at Oxford, says that is simply a word meaning "another land." This may be the true etymology of the word. But in this case the word is used as a proper name. In such case, according to age-long usage, the original meaning of the word is dropped. So Mr. Smith is not necessarily a *smith* by trade. Esdras states that the land was *called* Arsareth. The word is therefore a proper name, and the meaning is not essential. In any case, the etymology of the word is not important, seeing *we have the description* of the land named. We know the *direction* taken, the *time occupied* by the journey — "a year and a half" — and the fact that the land was unoccupied territory. Now such territory we all know could not be found south of the Caucasus, and was, in fact, found in Europe.

Herodotus goes on to give the details of the wide lands they settled in, and the occupations in which the colonists engaged upon the many rivers.

We take the present school maps of the same region, as they are now used and taught to the scholars in British schools, and turn to the rivers, the westernmost of which is the Danube, and the most easterly the Don. Central among the rivers named is the river Sereth.¹ Now a *river Sereth could not be Arsareth*. But *Arsareth could be on the river Sereth*. Sereth is the name of a river. A city on the Sereth would be *Arsareth*, perhaps otherwise named. The highlands from which the Sereth comes could also be Arsareth, for the prefix *Ar* may mean either *mountain*, or *city*, or *defensible place*.

¹ The river Sereth traverses Moldavia and Roumania, rising in the Bukovina, and falling into the Danube near Galatz.

The description of the country given by Herodotus is of sufficient interest to warrant a full quotation. Herodotus lived and wrote about 400 B.C. His description therefore would be made about the time of the conquest of Persia by Greece.

Cyrus had long before this made his inroad against the people of whom we are now speaking, Israel in captivity. Cyrus had invaded by the Caucasus route, from the South. Thomyris, the Queen regnant, had met him; and had not only defeated, but had slain him, and scattered his army. She was worthy to rank with the later queens of the same people, such as Boadicea, Elizabeth, and Victoria.

Darius invaded the country from the West: crossing the Danube. He was outmaneuvered by the Scythians, and retreated with loss, narrowly escaping destruction. Alexander the Great invaded the country East of the Caspian, crossing the Jaxartes river. His attempt also failed.

The following is the country in which Herodotus says a great body of the Scythian people lived in his time:

Herodotus: Book IV — Beloe's Translation²

45. It is certain that Europe has not been hitherto carefully examined; it is by no means certain whether to the east and north it is limited by the ocean. In length it unquestionably exceeds the other two divisions of the earth; but I am far from satisfied, why, to one continent, three different names, taken from women, have been assigned. To one of these divisions some have given as a boundary the Egyptian Nile and the Colchian Phasis; others the Tanais, the Cimmerian Bosphorus, and the Palus Maeotis.³ The names of those who have thus distinguished the earth, or the first occasion of their different appellations, I have never been able to learn. Libya, or Africa, is by many of the Greeks said to have been so named from Libya, a woman of the country; and Asia from the wife of Prometheus. The Lydians contradict this, and affirm that Asia was so called from Asias, a son of Cotys, and grandson of Manis, and not from the wife of Prometheus; to confirm this, they adduce the name of a tribe at Sardis called the Asian tribe. It has certainly never been ascertained whether Europe be surrounded by the ocean; it is a matter of equal uncertainty whence or from whom it derives its name. We cannot willingly allow that it took its name from the Syrian⁴ Europa, though we know that, like the other two, it was formerly without any. We are well assured that Europa was an Asiatic, and that she never saw the region which the Greeks now call Europe; she only went from Phoenicia to Crete, from Crete to Lycia. I shall now quit this subject upon which I have given the opinions generally received.

46. Except Scythia, the countries of the Euxine, against which Darius undertook an expedition, are of all others the most barbarous; amongst the people who dwell within these limits, we have found no individual of superior learning and accomplishments but Anacharsis the Scythian. Even of the Scythian nation I cannot in general speak with extraordinary commendation; they have, however, one observance, which for its wisdom excels everything I have met with. The possibility of escape is cut off from those who attack them; and if they are averse to be seen, their places of retreat can never be discovered; for they have no towns nor fortified cities, their habitations they constantly carry along with them, their bows and arrows they manage on horseback, and they support themselves not by agriculture, but by their cattle; their constant abode may be said to be in their wagons. How can a people so circumstanced afford the means of victory, or even of attack?

² Rev. William Beloe (1756-1817), sometime Rector of All Hallows, London Wall; Prebendary of St. Paul's in succession to Paley. Also, for a time, Keeper of Printed Books at British Museum. (Dicty. of National Biography.)

³ Sea of Azov.

⁴ Canon Rawlinson has "Tyrian Europa."

47. Their particular mode of life may be imputed partly to the situation of their country, and the advantage they derive from their rivers; their lands are well watered, and well adapted for pasturage. The number of the rivers is almost equal to the channels of the Nile; the more celebrated of them, and those which are navigable to the sea, I shall enumerate; they are these: The Danube, having five mouths, the Tyres, the Hypanis, the Borysthenes, Panticapes, Hypacyris, Gerrhus, and the Tanais.

48. No river of which we have any knowledge is so vast as the Danube; it is always of the same depth, experiencing no variation from summer or from winter. It is the first river of Scythia to the east, and it is the greatest of them all, for it is swelled by the influx of many others; there are five which particularly contribute to increase its size: one of these the Greeks call Pyretion, the Scythians Porata; the other four are the Tiarantus, Ararus, Naparis, and the Ordessus. The first of these rivers is of immense size; flowing towards the east it mixes with the Danube; the second, the Tiarantus, is smaller, having an inclination to the west; betwixt these the Ararus, Naparis, and Ordessus, have their course, and empty themselves into the Danube. These rivers have their rise in Scythia, and swell the waters of the Danube.

49. The Maris also, commencing among the Agathyrsi, is emptied into the Danube, which is likewise the case with the three great rivers, Atlas, Auras, and Tibisis; these flow from the summit of mount Haemus, and have the same termination. Into the same river are received the waters of the Athres, Noes, and Artanes, which flow through Thrace, and the country of the Thracian Crobyzi. The Cius, which, rising in Paonia, near mount Rhodope, divides mount Haemus, is also poured into the Danube. The Angrus comes from Illyria, and with a northward course passes over the Tribalian plains, and mixes with the Brongus; the Brongus meets the Danube, which thus receives the waters of these two great rivers. The Carpis, moreover, which rises in the country beyond the Umbrici, and the Alps, which flows towards the north, are both lost in the Danube. Commencing with the Celtae, who, except the Cynetae, are the most remote inhabitants in the west of Europe, this river passes directly through the centre of Europe, and by a certain inclination enters Scythia.

50. By the union of these and of many other waters, the Danube becomes the greatest of all rivers; but if one be compared with another, the preference must be given to the Nile, into which no stream nor fountain enters. The reason why in the two opposite seasons of the year the Danube is uniformly the same seems to me to be this; in the winter it is at its full natural height, or perhaps somewhat more, at which season there is, in the regions through which it passes, abundance of snow, but very little rain; but in the summer all this snow, is dissolved, and emptied into the Danube, which together with frequent and heavy rains greatly augment it. But in proportion as the body of its waters is thus multiplied are the exhalations of the summer sun. The result of this action and reaction on the Danube, is, that its waters are constantly of the same depth.

51. Thus, of the rivers which flow through Scythia, the Danube is the first; next to this, is the Tyres, which, rising in the north from an immense marsh, divides Scythia from Neuris. At the mouth of this river those Greeks live who are known by the name of the Tyrtae.

52. The third is the Hypanis; this comes from Scythia, rising from an immense lake, round which are found wild white horses, and which is properly enough called the mother of the Hypanis. This river, through a space of five days' journey from its first rise, is small, and its waters are sweet, but from thence to the sea, which is a journey of four days more, it becomes exceedingly bitter. This is occasioned by a small fountain, which it received in its passage, and which is of so very bitter a quality that it infects this river, though by no means contemptible in point of size: this fountain rises in the country of the ploughing Scythians,¹ and of

the Alazones. It takes the name of the place where it springs, which in the Scythian tongue is Exampæus, corresponding in Greek to the "Sacred Ways." In the district of the Alazones, the streams of the Tyres and the Hypanis have an inclination towards each other, but they soon separate again to a considerable distance.

53. The fourth river, and the largest next to the Danube, is the Borysthenes. In my opinion this river is more productive, not only than all the rivers of Scythia, but than every other in the world, except the Egyptian Nile. The Nile, it must be confessed, disdains all comparison; the Borysthenes nevertheless affords most agreeable and excellent pasturage, and contains great abundance of the more delicate fish. Although it flows in the midst of many turbid rivers, its waters are perfectly clear and sweet; its banks are adorned by the richest harvests, and in those places where corn is not sown, the grass grows to a surprising height; at its mouth a large mass of salt is formed of itself. It produces also a species of large fish, which is called the Antacæus; these, which have no prickly fins, the inhabitants salt: it possesses various other things which deserve our admiration. The course of the stream may be pursued as far as the country called Gerrhus, through a voyage of forty days, and it is known to flow from the north. But of the remoter places through which it passes, no one can speak with certainty; it seems probable that it runs towards the district of the Scythian husbandmen, through a pathless desert. For the space of ten days' journey these Scythians inhabit its banks. The sources of this river only, like those of the Nile, are to me unknown, as I believe they are to every other Greek. This river, as it approaches the sea, is joined by the Hypanis, and they have both the same termination: the neck of land betwixt these streams is called the Hippoleon promontory, in which a temple is erected to Ceres. Beyond this temple, as far as the Hypanis, dwell the Borysthenites. — But on this subject enough has been said.

54. Next to the above, is a fifth river, called the Panticapes; this also rises in the north, and from a lake. The interval betwixt this and the Borysthenes, is possessed by the Scythian husbandmen. Having passed through Hylæa, the Panticapes mixes with the Borysthenes.

55. The sixth river is called the Hypacyris: this, rising from a lake, and passing through the midst of the Scythian Nomades, empties itself into the sea near the town of Carcinitis. In its course it bounds to the right Hylæa, and what is called the course of Achilles.

56. The name of the seventh river is the Gerrhus; it takes its name from the place Gerrhus, near which it separates itself from the Borysthenes, and where this latter river is first known. In its passage towards the sea it divides the Scythian Nomades from the Royal Scythians, and then mixes with the Hypacyris.

57. The eighth river is called the Tanais; rising from one immense lake, it empties itself into another still greater, named the Maeotis, which separates the Royal Scythians from the Sauromatae. The Tanais is increased by the waters of another river, called the Hyrgis.

58. Thus the Scythians have the advantage of all these celebrated rivers. The grass which this country produces is, of all that we know, the fullest of moisture, which evidently appears from the dissection of their cattle.

* * *

Those who have been acquainted with the progress of settlement in new countries, such as in America and Canada, will readily understand the kind of geographical descriptions which Herodotus gathered from the people at the coast lines, and at the mouths of the rivers of the far distant sources, districts and peoples. Witness the fabulous rumors concerning the sources of the Nile. How interesting is the experience of exploration of such rivers and streams, especially when they are not well known to the incoming people.

We can see before us the movement of a migrating peo-

¹ Scythian husbandmen.

ple, and are reminded of the great influx of people into the U. S. A., into Canada, the great trek of the Boers, and the peopling of the wastes of Australia and New Zealand, etc. We can almost hear the voices of the people, the lowing of the cattle, the crack of the whip, and the noise of the wagons. We can share the bustle, and later leisure, of the camp at evening and night.

Herodotus gives some information regarding the manners and customs of peoples of whom he had heard, which one hesitates to accept. Such, for instance, as the race of one-eyed people. This latter, however, has arisen through a misunderstanding and mistranslation of references to the "towers of silence" on which the sacred fires glowed perpetually, so we are told by the editors and commentators of the translations. Such misunderstandings of peoples are inevitable. As for instance, outstanding in this modern day above all such canards which have ever been foisted upon a people is the "generally accepted" statement that the Britons of the time of Julius Cæsar, and of the later Roman period, were a race of skin-clad painted savages. The fact

is that they were one of the most cultured peoples in the world, vying with the Scythians and Greeks in their civilization and culture. The strange thing is that the hoax has been "put over" upon, and has been accepted by, even the modern scholars of the British people concerning themselves.

One can understand one people misrepresenting another through prejudice against foreigners. But wherever in the world of history was it elsewhere written that a people accepted such a travesty about themselves?

We may question the description of the manners and customs of, for instance, the Cyclops. But we cannot question the geography of the country, which has not changed, nor the identity and history of the people who occupied it. We shall later on quote from Herodotus a description of the people themselves, not given from hearsay, but from actual knowledge of fact. Such description is clothed in all the dignity and truth of history.

(To be continued in DESTINY for March)

Preachers of Righteousness

WE READ in Peter that Noah was the eighth Preacher of Righteousness (II Peter 2: 5) and yet an examination of the genealogical chart of the family and descendants of Adam through his son Seth should make Noah the 10th in generation. How, then, can he be called by Peter the eighth Preacher of Righteousness when the line of Seth through to Noah is the line of preachers of righteousness?

Beginning with Adam, the first in this order of preachers of righteousness, his son Abel, whom Cain slew, did not live to follow in his father's footsteps. Seth, born after the death of Abel, inherited this order of righteousness following the death of his father Adam. This office of righteousness passed to Enos, the son of Seth, and to Enos' son Cainan, who became the fourth Preacher of Righteousness while Mahalalee son of Cainan, became the fifth and Jared, his son, the sixth.

Enoch, the son of Jared, should have — in the ordinary course of events — become the seventh upon the death of his father Jared. But Enoch was translated before his father

died and thus the official title Preacher of Righteousness did not become his but was passed to Methuselah, the son of Enoch, for upon the death of Methuselah's grandfather Jared, Enoch no longer lived on earth. Thus Methuselah became the seventh Preacher of Righteousness in this priestly order.

Another break occurred in the line of descent in this particular order through the fact that Methuselah outlived his own son Lamech, who was the father of Noah. Upon the death of Methuselah, because Lamech had died before him, the title of Preacher of Righteousness passed to his grandson Noah, who became the eighth in this priestly order.

This outline clearly demonstrates the need of studying the genealogical tables in order to understand Peter's statement in referring to Noah as the eighth Preacher of Righteousness, but who in genealogical descent is actually the tenth in generation from Adam. What is true here is also true of many other apparent contradictions which are clarified when the text is compared with the context.

Joshua's Long Day

JUDGING from statements in certain recently published books, Joshua's "long day" as recorded in the Bible did not actually occur. But glib contemporary writers who obviously write not for the love of truth — who evidently make no personal investigation but are content to repeat the errors of others, are wrong here as indeed they are in many another respect where the Bible is concerned.

Years ago, around the turn of the century, Professor C. A. L. Totten of the Sheffield Scientific School of Yale University became interested in the question of Joshua's long day. After exhaustive research he finally published his findings: *scientifically demonstrating the actual occurrence*

of the miracle of Joshua's long day, when the sun and the moon remained silent. Needless to say, atheists, agnostics and disbelievers are confounded by Professor Totten in his demonstration of this astronomical event.

Just as originally published and complete with charts and map, this significant book has been reprinted by Destiny Publishers and is now available. It contains 225 pages and is only \$1.50 postpaid. The full title is "Joshua's Long Day and The Dial of Ahaz." Those who carefully read this book will agree with the statement once made by that great scientist, Sir Isaac Newton, who said: "I find more sure marks of authenticity in the Bible than in any profane history whatever."

Resistance to the Gospel of the Kingdom

THERE is a static resistance to the spread of Anglo-Saxon-Israel truth, and of every truth which is in any way new to the generation.

This is a natural law similar to the resistance of the air to the movement of an airplane, and the resistance of water to the passage of a ship.

Yet without such resistance the airplane could not fly and the ship could not move through the water. It is the resistance of the air or the water to the propeller which enables the power of the engine to be utilized in driving the machine forward.

The laws governing such resistance must be mastered, and the horsepower of the engine, the size and pitch of the propeller blades, must be calculated and provided for according to the speed desired.

There is a similar resistance to progress in the mental and spiritual world. We must gauge its force, we must see how that force operates to retard the movement, and how it may be made a means for the forwarding of the cause of truth.

First, then, as to the nature of the resistance. The resistance is chiefly static. It is the inertia of the existing body of thought and opinion, which primarily we have to overcome.

There is the natural resistance, too, on the part of the individual, and also the mass mentality of the multitude to any forward movement in thought and knowledge which calls for the output of mental and physical energy. We all have some experience of this. In most cases the decision to set oneself to acquire learning is only reached after hard mental conflict. The younger generation will not undertake it of its own volition. It is the task of parents, guardians, and teachers to compel or to constrain such an output of energy as is required to obtain an education. Alas for the strata of society where this is neither understood nor practised!

When scholars have gone through the day schools, there is a great falling-off from the ranks. When the remaining scholars have finished high school, there is a further falling-out from the

ranks of students, and comparatively few go on to higher education. And of these a small proportion only for love of knowledge. When students have completed their course, there is a very general and determined putting away of books and studies. They say, "Now is the time to reap the advantages of the hard path traversed in pursuit of knowledge. Why should anyone go any farther on that hard and toilsome course?"

In this manner is built up a body of resistance against all entry into new lines of study, and against all presentations of truth which may demand the same.

Years and years of experience have shown that this resistance is as steady and inevitable as the resistance of water to the movement of a ship.

Such resistance must be taken into account. Its strength, and laws of operation, must be gauged, and provision must be made to overcome such resistance.

Another element in another stratum of society enters into the resistance. It is the pride of scholarship and in "Alma Mater." It seems to be an impertinence to suggest that during one's course of education knowledge should be sought or accepted through any other channel than that of our own schools and our own professors. This is a static state of affairs, and is constantly being met in every quarter where education is valued.

There is another element of resistance which must be taken into account. We refer now to loyalty to an accepted formula or doctrine, which is being, or has been, imbibed from our own denominational standards, and from our own school of theology. This is a source of very stiff resistance. The medium is not limpid water which may be easily divided by the prow of the boat and swept aside. It is a heavy substance, semi-fluid only, and the resistance is accordingly very great.

So the many parts are combined into a constant resistance. We have to work in such circumstances as this. So had all the Prophets, and all the

Apostles; and so have all Christian ministers, whenever they have striven or still strive to bring new knowledge to the minds of men.

This element of static resistance was enough to bring the progress of such a mighty sweeping movement as the Reformation to a standstill. The resistance was there from the beginning. The reformers knew and provided power to overcome it, through the clearness and intensity of their doctrine, and the dynamic of their faith. But the fires of the Reformation cooled off, and as the resistance remained constant the movement was brought to a standstill.

This resistance operated also in the field of natural science. The loyalty of the supporters to Church dogma was a constant element of resistance to the spread of scientific knowledge. Accordingly, for ages it was thought that there was ultimate and deadly conflict between religion and science.

It is true that there was conflict between accepted dogma and progressive science. The resistance was present in static form. While science stood still there was no resistance manifest. When science began to move the inertia of dogma began to manifest itself. Disturbed by the movement of scientific knowledge, the resistance became active, as the placid sea is thrown into waves of considerable height and power by the movement of a powerful boat.

So when the Copernican system of astronomy was rediscovered, after having been repressed and buried out of sight from the time of Herodotus, the Church arose in its wrath and resisted the movement. It is historic that the Church sat in solemn judgment on the advanced theory, and compelled retraction from Galileo, the astronomer.

From that time to this, such resistance to new advances in truth has been present, both in theology and science.

Now, this resistance is valuable, as it compels the demonstration of facts and truths. When such demonstration is wanting, science and religion are adjudged to be not proved, or false.

The resistance of preconceived opin-

ion was set in active motion, like a strong tide, against the Reformation. This culminated in the noble army of martyrs who were put to death for standing for the true faith. The same resistance was manifested at the time of the Puritan revival in Scotland: the Covenanters were hunted down by dragoons, and were shot like wild game upon the hills or tortured in the prisons. In Britain, preachers of the Word were confined to gaols, and otherwise caused to suffer.

The Bishops of the Church caused John Bunyan to be confined in Bedford Gaol for the preaching of the Gospel in form and manner differing from established conventions.

On a late occasion a most honored and beloved Bishop was speaking on the subject of Calvary and the Tomb of our Lord. He sat as he talked, as to an enlarged family circle, until he reached his peroration. Then he arose, and he, a Bishop of the Church of today, read from the *Pilgrim's Progress* Bunyan's description of Christian arriving at the Cross, and being freed from his burden of sins.

Loyalty to form and dogma caused Bunyan to be imprisoned by the Bishops of the Church of his day. But the cause progressed, and the preaching for which Bunyan was imprisoned formed the impressive peroration of the address of a Bishop of the Church today.

So the static resistance operated against the Puritan revival, but helped it on. Wesley came on the scene with his associates. In Oxford they were dubbed Methodists, because they had method in their study and religion.

The static resistance to anything new in doctrine or method operated normally. Wesley was no nonconformist; he was a clergyman of the Church of England until his death. But his doctrine, although that of the Articles of the Church, seemed strange to his generation, and his methods irregular. Therefore, the Church closed its doors to him and his following.

It is now admitted that the preaching of Wesley and his associates so established the thinking of Britain as to carry it unscathed through the period of the French Revolution, which then shook all Europe and the world.

Yet the Church excluded the revival forces and forced them to organize themselves into a denomination; even a whole series of denominations outside the Church communion. To-

day the Archbishops have honored the platform of the Methodist Church with their presence; and the resistance is being overcome.

Later General Booth took the field, and his followers had to endure much persecution. Many of them were imprisoned for preaching in the streets. The static opposition was operative as usual. But the opposition has been overcome in large measure, and the value of their great revival work is now recognized.

The Anglo-Saxon-Israel movement came into existence. It has to meet exactly the same static opposition from the established bodies. This is not at all surprising. It would be surprising and out of harmony with this law of nature if it were otherwise. Such opposition even from the highest quarters has no other significance than that the movement seems to be encroaching on the claimed monopoly of instruction.

Therefore, we do not take the mat-

ter to heart. We know exactly what to expect; for the law of averages comes into play; and a graph might be made of the opposition which must be met, and of how it can be overcome, and of how it may be expected to pass away, as in the other instances.

The pride of scholarship comes in regarding the resistance of modernists to the movement. That also is understandable and measurable.

With toil and trouble the modernists have built for themselves a fabric of teaching. They are very proud of their work. They have been betrayed into thinking that they have spoken the last word on the subject. Naturally, they are annoyed and resist to the utmost of their power when they find their premises not only challenged, but shown to be fallacious.

Although the supposed facts on which they have founded their conclusions have been swept away wholesale, they still cling to their conclusions.

For instance, they assumed some years ago that the Phoenicians invented the art of writing late down in the B.C. years. They assumed that, therefore, Moses could not have written the Pentateuch, and the major Prophets could not have written in the day represented as the time of their writings, for the very good reason — as they assumed — the art of writing was not known among the Israelites at that time. Since then they have learnt that the art of writing was old in Moses' day. Yet, while admitting the fact of written literature in those days, they still deny the Mosaic authorship. There is static resistance even to bringing their conclusions up to date with their own knowledge of facts.

Is it any wonder, then, that when the plain facts of Anglo-Saxon-Israel come along and knock down their chimeras which they have called "*the products of best scholarship*" they should resist?

So we review the situation. We know that we are dealing with facts and truths. We know that they are vital to the well-being of the world. We shall meet the resistance from all quarters, for we know that it is as inevitable as the resistance of water to the progress of the ship, and we know we shall overcome. God will enable us to turn that very resistance to account as the reformers did; as Bunyan did; as Wesley did; as Booth did; as modern astronomers and physicists have done.

— WM. PASCOE GOARD

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HAVERHILL, MASS.

Government and Business

WHAT is government and the purpose of government? Also, what is business and its purpose? The answers to these two questions are important as men talk of the need of government doing this or that in its relation to business and in order if possible to prevent depressions and bring prosperity. We are even told that government must take over industry under a system of state capitalism, which would bring governmental control and operation.

Business is that activity in which men engage as they trade their labor and work for the labor and work of others. In business, men exchange commodities by barter or sale, hoping thus to profit and accumulate wealth in one form or another. Men have been free to choose their vocation and business under our system of free enterprise, making the choice which best suits their inclinations and desires. Such freedom of choice would be denied many under governmental supervision and regimentation.

What is the purpose of government? There is only one purpose for which government can have any legitimate excuse for existence. That purpose is set forth in the preamble to our Constitution: mutual defense and protection against evil aggression and the establishment of tranquility and peace within. Thus a government primarily exists to protect and enable citizens to carry on their business free from interference and to protect the community from aggression from the criminal within and the enemy without.

Government is the establishment of a system of administration by which men are chosen from among men to exercise power and who have authority to regulate and govern the acts of men in order that justice, equity and peace may be established and society be free from fear of violence. Authority for men to govern was established when God laid upon men the responsibility of bringing to justice those who violated His laws: "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9: 6.)

Following this command to bring the criminal to justice, God added the requirement that human government administer all His laws as contained in the commandments, statutes and judgments. Beyond this, governments have no Divine commission to go. When officials of a government pass beyond the simple requirements of administering the law they exceed the authority granted to them under the Divine command and trouble follows.

Governments today are moving to control citizens and regulate activities in all walks of life, prying into the private affairs of the individual, entering business in competition with those from whom taxes are collected, moving to operate and run business enterprises as officials sit in judgment on cases in which the government has a definite interest. This can have only one ending: *tyranny, oppression and maladministration* — with a citizenry subject to all the evils of a despotic and arbitrary officialdom.

State socialism, towards which many are urging our people, would be but to exchange the collective initiative and enterprise of the individual for ostentatious and aggressive officials in control of production and distribution of the labor of men's hands. Instead of a nation of independent and self-supporting business men, where opportunity awaits those who are industrious and ambitious, we would become

a nation which would guillotine initiative and enterprise and enthrone the politician. With all men subject to regulation and control, inevitable graft, inefficiency and incompetence would reign supreme. Those sworn to enforce the law would have become a law unto themselves — issuing directives to strengthen and perpetuate their power.

Quoting from *Digest of the Divine Law*:

"Under the Divine Constitution the government has two major functions, executive and judicial. Executively the government administers the law, collects the taxes, establishes the financial and monetary system, provides for the national defense to secure the state against aggression within and without, carries on diplomatic relationships with other nations and is responsible for the making of treaties and covenants: all of which acts must be in accord with the Divine charter.

"Judicially the government hears complaints, tries cases, and renders just, equitable and impartial judgment in all matters that come before it. It moves against the criminally inclined and brings to justice all those who violate the Divine law. It protects the family and a man in his possessions and punishes those who fail to respect the rights and goods of his fellow man. It instructs the people in the law and its righteousness that they may be law-abiding citizens.

"Perfection in government, both in its executive and judicial functions, makes government the great arbitrator and adjuster of the affairs of men that they may conform with the law in their personal and business activities and live at peace one with another. That, and that alone, is the purpose of government. When a government fails to adhere to these principles it fails in the purpose for which governments were established."

May our people pause in the mad rush towards a fate that will destroy domestic peace and happiness; pause and heed the call to observe the Divine purpose for which governments were ordained. If they will turn from the Godless doctrines of the community of property, with the destruction of individual initiative and enterprise, a door of hope will open before us, for God has sanctioned private ownership of property and the protection of a man in all his possessions. Again quoting *Digest of the Divine Law*: *

"Who owns what and why? Unless there is vested in the human race a right to own and have possessions there can be no such thing as stealing or covetousness. Any law against such would be ridiculous; for a man cannot steal that which belongs to no one, nor can he covet that which is not another's. Without ownership, a man can take and use anything he sees — until one stronger than he undertakes to possess it. Without property rights, properly defined and enforced, the world would be afflicted with chaos and violence.

"By their very prohibitions the ten commandments presuppose definite inherent property rights vested in mankind as exemplified in the clauses 'Thou shalt not steal' and 'Thou shalt not covet.' Those who advocate the abolition of property rights seem not to realize that to attain such a state of affairs would abolish stealing and covetousness and reduce men to the level of animals, with the weak in fear of the strong."

Will our nation succumb to the law of the jungle, or will it overcome the propaganda of evil and restore the administration of the Divine law? Temporarily it may succumb to evil, but ultimately God will compel righteousness.

* By Howard B. Rand. 248 pages, concordantly indexed, \$2.00 postpaid. Destiny Publishers, Haverhill, Mass.

Dear Sir:

I have been a reader of your magazine, DESTINY, for the past three or four years, and in the meantime have purchased and read "Great Pyramid Proof of God" and "Prophecy on Parade." I have been deeply interested, especially in the message of the Great Pyramid and in your identification of Israel. This seems to give some real meaning to parts of the Bible that have always been more or less of a mystery to me. Nothing appearing in DESTINY need alter one's basic idea of religious belief, but it certainly does have the effect of adding something to it. I do, however, find some things in DESTINY which are not quite clear and I hope you will not think me too critical in mentioning them to you.

In the first place, one of the very interesting features is the one written by Mr. Nabors. To use a slang expression, this man most of the time seems to have "something on the ball." He was quite right in the time and place for the invasion of Africa. He was right in regard to Sicily, and also in the fall of Mussolini, but he missed it badly when he named December 11, 1943, as the time for the displacement of Germany by accepting a separate peace with Russia. We know this didn't happen, in fact it still hasn't happened more than a year later. Mr. Nabors never mentioned this error, in fact his first article written following this date carried the thought that everything had happened according to well defined prophecy, and how easy it was to read history up the stream. I, too, think it would be nice to read history before it happened, but I am quite certain that on this occasion, and on many other occasions, Mr. Nabors just doesn't read it correctly.

I firmly believe that he would inspire more confidence in his readers if he would confess these mistakes, and attribute it to human error. Myself and all of my associates who read his articles and never miss any of the dates mentioned and explained on his charts, have sort of a beaten feeling when these dates pass by without anything even remotely resembling the thing he had told us to watch for. If in his next article he would give us some plausible explanation, it might help to re-establish our confidence, but when later on he mentions some other entirely different thing that did happen on that date and leads us to believe that it was all clear to him, we just feel a little bit disillusioned and begin to get the feeling that he is only guessing.

We are all looking ahead to that very important date of March 4-5-6, 1945, which he has so often mentioned, and if that slips by without anything of importance happening, I'm afraid we will lose faith in his whole program. I hope you realize that Mr. Nabors is not posing as an ordinary weather prophet. He has, through all of his articles, pointed out that all this should be very clear to those who will but take the time to study the Bible Prophecy. We are all only ordinary working men without too much time on our hands for extensive reading, hence we rely on him pretty much for getting things straight, and when he doesn't do this we are left sitting on the proverbial limb. Try to show Mr. Nabors if you will that we have accepted him as sort of a leader in this school of thought, and that we are just as much disappointed and disillusioned

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lusioned when he makes a mistake, as the boy in school when he finds the teacher made a mistake and won't admit it. . . . Don't you see what I am trying to tell you? It's these mistakes without any explanation.

Yours truly,
WALTER L. WHONSETLER
Ft. Wayne, Indiana

Dear Mr. Whonsetler: December 14, 1944

Our mutual friend Mr. Clarence Warner, managing editor of DESTINY Magazine, Haverhill, Mass., has forwarded to me a copy of four paragraphs of your recent letter on the book, "Prophecy on Parade," and other of my articles appearing in DESTINY. Mr. Warner took the privilege of forwarding this because he knows me personally and knew in advance that I would greatly appreciate such genuine, sincere and constructive criticism.

Let me assure you that I do appreciate and welcome it because it affords an opportunity of a better understanding. I assume that we are each in search of information and knowledge of Bible prophecy and I want to assure you that I am not the least interested in the defense of personal interpretation but ever zealous to show the accuracy of the writings of the prophets.

First, let us assume a limited background of agreement, which I think we may do before entering a discussion. May we assume that the reader has a thorough knowledge of the identity of Israel, of the identity of Judah, of the Abrahamic Covenant, of the Davidic Covenant, of the story of the kingdom as revealed in the Bible, of the chronology of the seven times punishment to Israel and to Judah, of the transfer of the kingdom from Judah to Israel, of the desolation to follow, of the period of the judgment of the nations, and things to be accomplished according to the promise within and through this judgment.

Based on the assumption of this knowledge of the story of the Book, we should know that Israel is not to fully overcome her enemies one by one but will succeed to the point of displacing them, which displacement does not mean absorbing or devouring them within Israel but displacing their leadership and organization according to the story of the Bible and of the Apocrypha, which means displacing them over into the consolidation of the final enemy of the Great Confederacy under Russia for the Judgment of the Nations. This judgment is the decision by the Almighty as to what nations will hold the right of world government or kingdom administration after this decision is made. Indication of the time of the decision is around the central date of the Judgment of the Nations, namely March 4, 1945.

In the second paragraph of your letter you appear to hit upon the one thought in which you think the writer is most in error in his interpretation and for which he should acknowledge his error openly but instead of doing so has attempted to brush over it, substituting fulfillments not properly related thereto. Your thought seems to be summed up in the statement: "He missed badly when he named December 11, 1943 as the time for the

displacement of Germany by accepting a separate peace with Russia."

I am reminded of a very dear preacher friend of mine whom I have heard make a statement about like this—"I am responsible for what I say but not for what they say I said."

I do not recall in any of my writings any such statement nor can I find what appears to me justification of such an interpretation. I do find certain statements to which I would like to call your attention.

Page 205 (written February 24, 1943) refers to a false peace during the period of battle. Many of my friends immediately decided in their minds that a false peace would be a cessation of hostilities similar to the Armistice of November 11, 1918. If such cessation of hostilities had occurred, it would not have been during the period of the battle nor would it have been as false as was the actual result which we now know was sufficient to cause our government to reduce the production of ammunition, even to the point of disposing of and wrecking factories valued in the hundreds of millions of dollars because of a more or less general agreement that real peace was near and scheduled to follow the German phase of the conflict only. Not only did our government scrap these war plants but we embarked upon a national program of planning reconversion to civilian peace time production. Today reconversion is out and we are rebuilding some of the war munition factories which we then scrapped.

On page 206 (written February 24, 1943) it was, I thought, made clear that the German phase would merge into the Russian phase. On page 210 (written February 24, 1943) the fifth stage of this merger into the Russian phase as the final alignment was to be revealed by the terminal date of December 11, 1943. On page 212 (written February 24, 1943) this terminal date of December 11, 1943 is further identified as the date for the false peace move. Page 215 (written May 8, 1943) noted that the time had arrived for the beginning of the absorption or transition of Nazism into Communism and suggested that the cause was the beginning of the final loss to Germany of her campaign in Tunisia or North Africa, which cause originated in March, 1943 as a lunar milepost indicating the cause and the initiation of the peace move to occur between this date and the solar terminal December 11, 1943 shown in Chart 22 opposite page 204. There it was shown that the collapse and loss of Tunisia forced Germany to seek a trade which could not be with the Democracies but would undoubtedly be with Russia. On page 219 (written May 8, 1943) it was clearly stated that "The closer we come to victory over Germany, the closer are we to the complete breach with Russia." On page 220 (written May 8, 1943) it was stated that Germany will not collapse. She will make her choice between complete surrender to the United Nations or compromise and cooperation with Russia — and choose the latter course. In the next paragraph, same page, it was explained that within the period of Russia's displacement shown to be between the over-all period of the sixth displacement cycle of Chart 19 (this over-all period was July 15, 1943 to June 9, 1944 which included the date December 11, 1943) German cooperation with Russia was to reach the stage described in II Esdras 11: 35 as "Devoured."

If you were referring to a building the foundation members of which were to be devoured by termites, what date would you apply to the period of devouring, the over-all period when the termites ate out the insides of the supporting structures or the pin-point date when the building finally showed first visible outward evidence of collapse? Hold this illustration in mind as we progress.

Page 228 (written August 30, 1943) the date December 11, 1943 is again referred to as a key date to be noted for the beginning of planned deception on the part of Russia. Attention was directed here to the fact that Russian statements revealed clearly her pattern to destroy in Germany *only the Hitlerite government* and to preserve for her own purposes all that is left of the German war machine *through a Communistic revolt* in Germany, so that Russia devours Germany as described in Second Esdras. Here again it was stated that the time for this process of devouring is between the fifth and sixth cycles of displacement as shown in Chart 19, opposite page 188. It was further noted that General Eisenhower had said that success in Sicily, page 228, was assured when our bridgeheads were established. We, therefore, I think, established in advance a fair interpretation justifying the statement that following our invasion of Normandy, June 6th to 9th, when we successfully established our bridgeheads in the western front of German-held territory, that we could fairly and justly accept this date as the date of failure of Hitlerite Germany to protect her boasted promises to her people that no Allied strength could break her western wall and successfully land on the shores she protected. This was the immediate period to mark the initial stage and cause of the collapse of the Hitlerite German government.

In this connection note acknowledgment of error of predetermination of the close of the campaign in Tunisia on page 217 (written May 8, 1943) which was actually fulfilled as the union of the British and American armies but required forty days test period for consummation of the remaining pocket left in Tunisia after the armies were joined. Attention was called to this same pattern on page 280 (written June 23, 1944) in connection with the Normandy invasion and set out the ten day period, July 16th to 26th, for the final folding up of *Hitlerite* Germany. You would no doubt say this failed to be fulfilled and should be corrected. I totally disagree and have never at any time felt that this statement should be changed. It now begins to appear clear that during the sixth displacement preceding our invasion of Normandy the Russian termites undermined the core of resistance in the foundation members supporting Hitlerite Germany. Thus our success after the break-through on the Normandy front was astounding. We know now this was greatly assisted by the French Underground, the same French Underground now supporting and demanding a Russian agreement to place them in the Eastern Block of Nations instead of the Western Block. We know now that the attack on Hitler when he apparently disappeared from the active head of the German government occurred on July 21, 1944, within the ten day period to which attention was called. Although it was played up that this attempted revolt was a failure at the time and the purge that followed was heralded as a disposition of Hit-

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(CONTINUED)

ler's enemies, it now appears that both Hitler and Goering are not to be found but that Himmler is the top man in the German government. Were we wrong in suggesting that Hitler's German government would collapse on the above dates indicated from the above causes identified?

Paralleling this story we called attention to the fact that Mr. Himmler was the powerful man in Germany and desired a complete alliance with Russia. Written June 23, 1944 the statement was made: "We are looking at the end of Hitlerite Germany and the beginning of Communist Germany." In the same paragraph attention was called to the fact that Russia had organized the Free French behind De Gaulle, who is revealed as her puppet. The part that General De Gaulle was playing and was to play had been covered on pages 240 (written December 17, 1943), 257 (written May 10, 1944), 266 and 267 (written June 9, 1944). Please note in the first paragraph on page 267 the date referred to as November 26, 1944 in Chart 27 should be October 26, 1944. The appearance of November here is an error which the chart will make clear.

Now let us refer back to the date December 11, 1943 and recall that it was pointed out as a date to mark the warning of the rebirth of Israel (see Chapter 33, written September 20, 1943) and the period for the beginning of planned deception against a false peace (see Chapter 32 and Chart 24, written August 30, 1943 and August 13, 1943 respectively).

My thought here was to clearly mark the date December 11, 1943 as the period of beginning of deception and to warn the reader that here was the most likely date for him to miss the day or interpretation, which may I suggest you have done.

Now let us recall Chapter 34 (written December 17, 1943), the Cairo Conference November 22 to 26, 1943, the Teheran Conference November 28th to December 1st, followed by and culminating in the Czechoslovakian Agreement between Mr. Stalin and Dr. Beneš, marked by Dr. Beneš' arrival December 11th and the announced Czech-Soviet Treaty on the third day perfected thereafter. Recall that this treaty was left open so that other satellite nations could become a party thereto at a later date. This agreement now appears as the cornerstone of the confederacy. Note page 241 (written December 17, 1943) the crisis which occurred in Bulgaria over the week-end December 11th to 13th. Note page 242 (written December 17, 1943) first paragraph calling attention to the resignations in the Bulgarian Cabinet wherein the government was all set to shift from pro-Axis to pro-Russia. How well do we now know this shift was accomplished at the exact expedient moment by a declaration of war, followed by a Russian dictated peace.

See page 243 (written December 17, 1943) calling attention to the evidence that the period of planned deception came in on schedule and was in full swing. Here, also, we pointed to January 10, 1944 as the beginning

date when the underground work in the satellite nations would come into the sunlight. Page 250 (written March 23, 1944) calls attention to the fact that the annexation of Eastern Poland was on January 10, 1944.

On page 243 again the reader was cautioned to "take it easy — we now witness only the beginning."

In the light of current news up to date I think the selection of December 11, 1943 as 1) the date for *the rebirth of Israel*, 2) as a date within the period of *the Russian internal devouring of Germany*, and 3) as a date of *the beginning of planned deception* instead of needing to be retracted as an error should be more perfectly explained to the point of understanding by someone having a better command of the pen and better ability to convey ideas with the clarity that will assist our readers in following the pattern as it has been attempted to be portrayed.

To my failure in this regard I humbly plead guilty.

If I have created the impression of being desirous of establishing my interpretations, I offer my humble apology; but if I have created the impression intended, which was to assure the reader again and again and again of the completeness of the sure word of prophecy and the accuracy of God's chronology as couched in the writings of the prophets, I want to repeat it with all emphasis and assurance and without apology.

Cordially yours,

W. C. NABORS

Over here when reading material at times is at a premium, your magazine has filled in many idle moments. I enjoy reading it and find its message helpful where many of us are wondering just what the outcome of this present struggle will be. I have known for some time that we are living during a time of great events. I didn't expect things to reveal themselves so soon. I am afraid that many others find themselves in the same position. I have finished reading for the first time W. C. Nabors' "Prophecy on Parade." I think it the best chronological textbook since Grattan Guinness' "Approaching End of the Age." It should be read by every sincere Bible student.

CPL/T (Serviceman's Name Withheld)

Each month we have eagerly looked forward to the arrival of DESTINY as the one indispensable magazine. We have received so much enlightenment and uplift that it seems as if we owe you a debt of gratitude. Everyone who wants to understand the economic and social movements and events of these troublous times should be a constant and consistent reader of DESTINY.

CARL F. VINCENT
Centralia, Washington

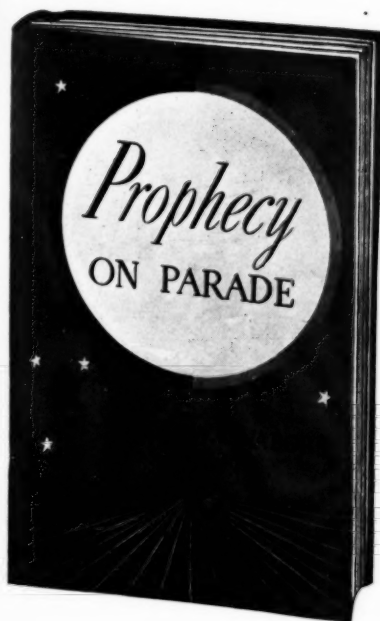
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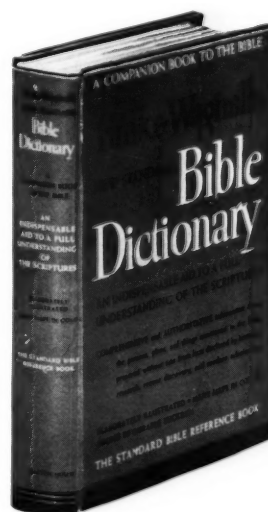
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